

NEW

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THOUGHTS CONCERNING EDUCATION,

BY

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BELLES LETTRES.

BEING

An Introduction to the BELLES LETTRES.

Done from the *French*, with Notes.

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T H E

P R E F A C E.

BEFORE I particularize the different Exercises proper to initiate youth in publick studies, which, at first, was my only Object; I have been advis'd to introduce here a few short Reflections, relating to those particulars which are to be taught Children, during their Infant Years; and even to such Studies as may be adapted to the juvenile part of the other Sex, till they come to a maturer Age. Hence the Reader will perceive, that I shall not enlarge on these two subjects; they being Foreign to my first * plan, and extraneous, as it were

* *The Author alludes to his celebrated Work, entitled, The Method of Teaching and Studying the Belles-Lettres, &c.*

in this Place. But the skill and ability of Preceptors, and the diligence of such Parents as attend seriously to the Education of their Children, will easily supply whatever may be defective in this little Treatise.

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TRANSLATOR'S
PREFACE.

THE Complaint which has been made by many Persons of the too great multiplicity of Books, that have been published on most Subjects, cannot justly be extended to Education. 'Tis rather surprizing, as there is, perhaps, no one Article of so much importance to Society, that so few good Pieces have been written professedly upon it; especially, as these have produced so little Reformation in the Manner of Teaching.

Of the several Classes of Men in a State, none are, perhaps, so capable of contributing to its Welfare or Prejudice as those who are entrusted with the Education of Children: The reason of this is evident. The School-master has generally the first forming of the Infant Mind; and if he does not take care to season it with Virtue, the future Arguments and Exhortations of Moralists and Divines will avail but little.

I shall not pretend to say, in what manner Vice first insinuated itself in the World, but as I believe, that the human Soul comes pure and un sullied from the Hands of its Creator; 'tis my Opinion it would continue so, were it not for the Contagion which surrounds it. Not to mention the virtuous Simplicity of Mankind in remote Ages, (concerning which there are so many Foot-steps in History) we have a distant Example in the People subject to the West-Indian Chief, who was so lately among us. This People, as I have been assured by the knowing Patriot, (who so generously exposed himself to the Hazards of a long Voyage, to reside among them) possess most of the social Virtues in an eminent Degree. Such a Spirit of Beneficence prevails among them, that almost every one contributes to the Felicity of the Whole; and consequently they do not reciprocally deprave, nor employ those mean, ungenerous Artifices which most of the Individuals in Europe, are practising perpetually among themselves. Hence one who is born among the latter, is infinitely more liable to be corrupted than another, who arises from among the former; and as the European has such numberless Temptations to Vice, 'tis requisite he should be taught very carefully how to avoid them.

This ought to be the chief End of Education; otherwise Learning, so far from being the Instrument of Virtue, serves only to promote and foment its contrary. Now, of the several Authors who have written upon this Subject, none has been more solicitous to recommend the early inculcating of Virtue than Mr. *Rollin*. We see him exhorting to the Practice of it in almost every Page; and he has set the Inducements to it in so amiable a Light, and so strongly represented the fatal Effects of a contrary Practice, that an exact Observance of his Precepts must necessarily be of the utmost Advantage to Youth.

Nor has Mr. *Rollin* been less happy in the Method he has laid down for Studying the *Belles-Lettres*. The Path to Learning, (which, as 'tis generally managed, is like a beautiful Palace situated in the midst of an uncomfortable Wild, and surrounded with thorny Fences, that render the Access to it very difficult) is by him, not only smoothed and made easy, but embellished in such a Manner as to be made very inviting.

The *French Writers* are charged with treating their Subjects very superficially, but this cannot be imputed to Mr. *Rollin*; for he has pursued his Plan in its full Extent, and not omitted any Circumstance which might be of Advantage to it. For ever conversant, during a long Series of Years, with all the valuable Authors of Antiquity, he strongly imbibed their most valuable Sentiments and Observations; and these, joined to an excellent Taste, and his Experience in the Education of Youth, have enabled him to draw up the best Course of Studies that, perhaps, ever appeared in publick.

What has here been observed, relates to the four Volumes of his *Method of teaching and studying the Belles-Lettres*, which were published a few Months since. The many Encomiums that have been made on them, by Foreigners of all the Learned Nations of Europe, may, very probably, render what we have said above, superfluous; especially, after the just Praises which were bestowed upon Mr. *Rollin* in a Latin Letter, written to him by the late Bishop of *Atterbury*, whose great Learning and exquisite Taste are universally acknowledg'd. But as some of my Readers may very possibly not have seen this Letter, I shall transcribe a Passage or two from it, after observing, that 'twas sent by the Bishop to Mr. *Rollin*, upon his perusing the four Volumes above-mentioned. The preliminary Compliments over, he applauds Mr. *Rollin* for the noble Present he had made the Public, by his

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excellent

excellent Books, and professes the great Esteem he has for his Person as well as his Compositions: Declares that, in his Opinion, he excels all Writers on this Subject, and is a great Master both of Thought and Expression. That he would be so ingenuous as to confess, the frequent perusal of his Pieces, had not only recall'd all he himself had before learnt on the Subjects they treat of, but inform'd him of many things he before was unacquainted with. He disapproves his over-great Modesty, in declaring his Work fit only for Youth, when it may be read with Delight and Advantage by such Men as are well versed in the *Belles-Lettres*. That he recalls the Memory of antient and known Transactions, but in such a Manner, as gives them new Life and Lustre; that he diffuses an Air of Novelty over the Thoughts of antient Authors; and, by the Dress he puts them in, makes them his own. That he sets his Beautiful Pictures in so fine a Light, that the oftner they are view'd, the more delicate they appear, and the more they please. But we will give the Bishop's own words. * *Reverà muna*

nera illa librorum nuperis à te annis editorum egregia ac perhonorifica mihi visa sunt. Multi enim facio, & te, vir præstantissime, & tua omnia quæcunque in isto literarum genere perpolita sunt; in quo quidem te cæteris omnibus ejusmodi scriptoribus facile antecellere, atque esse eundem & dicendi & sentiendi magistrum optimum, prorsus existimo; cumque in excolendis his studiis aliquantulum ipse & operæ- & temporis posuerim, liberè tamen profiteor me, tua cum legam ac relegam, ea edoctum esse à te, non solum quæ nesciebam prorsus, sed etiam quæ antea didicisse mihi visum. Modestè itaque nimium de opere tuo sentis, cum juventuti tantum instituendæ elaboratum id esse contendis. Ea certè scribis, quæ à viris istiusmodi

* This Letter is printed at length (in Latin) before the first Volume of Mr. Rollin's Series of Antient History, Printed for Mess. Risk, Ewing, and Smith, in Dames-street, 1737.

rerum haud imperitis, cum voluptate & fructu legi possunt. Vetera quidem & satis cognita revocas in memoriam: sed ita revocas, ut illustres, ut ornes; ut aliquid vetustis adjicias quod novum sit, alienis quod omnino tuum: bonasque picturas bonâ in loco collocando efficies, ut etiam iis, à quibus sæpius conspectæ sunt, elegantiores tamen solito appareant & placeant magis. He afterwards tells Mr. Rollin, that he so well imitates the Stile and Manner of *Xenophon*, that he believes, had this Greek been a Frenchman, he would have writ in the very same Stile and Manner Mr. Rollin had done. *Ita ut si gallicè scisset Xenophon, non aliis illum, in eo argumento quod tractas, verbis usurum, non alio prorsus more scripturum, judicem.* He then assures him, that what he now writ to him, was his real undisguis'd Opinion, free from flattery which he abhorred. *Hæc ego, haud assentandi causâ (quod vitium procul à me abest) sed vero ex animi sententiâ dico.*

Thus we have given the Opinion which the judicious Bishop *Atterbury* entertain'd of Mr. Rollin's Writings. As for the ensuing Treatise, tho' it is designed by the excellent Author as an Introduction to the Four Volumes of his *Belles-Lettres* above mentioned; it nevertheless is a compleat System in itself, and may be of great Advantage to such as are desirous of laying the Foundation of a virtuous and polite Education.

Tho' every part of it is excellent, yet some parts are more immediately so, and perfectly New, as the Method of teaching to read by the *Typographical Bureau*, and those of instructing Pupils agreeably in Geography: and in History by Extracts. Whoever makes a Trial of these Methods, will find the most happy Advantages accrue from them. What is here advanced is not merely from speculation, I my self having seen it practis'd here in London by a Gentleman (Mr. *Constantin de Magny*) who possesses all the Talents requisite in a Preceptor. I

shall forbear enlarging on his Merit, as I am sensible that even this short publick Testimony of it, tho' so just, will be a Pain to him. What indeed makes it the less Necessary, is the great Success with which he has taught many Children of the most learned of our Nobility; as well as the Approbation in Writing, which some of the most eminent Members of the Royal Society, have given of his Method of Teaching by the *Typographical Bureau*; they themselves having been Eye-Witnesses to the Practice of it. Such as are desirous of seeing a Draught of that *Bureau*, may easily gratify their Curiosity; Mr. *de Magny* having left a fine curious Print of it, at Mr. *Vaillant's* the Book-seller, at the Ship, opposite to *Southampton-street*, in the Strand.

The Reader will observe, that several Notes are in a Roman Character. These I have added to the Original, chiefly with the View of Accommodating the whole to an *English* Education, and hope they will not be found unnecessary or improper.



NEW

THOUGHTS

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CHAP. I.

*Of such Exercises as are adapted to Children,
during their Infant Years.*

IT may be proper to observe by way of Preliminary, that frequently the Hints I offer in this Place, and in the Sequel of this Treatise, are equally useful to both Sexes.

The different Application that is to be made of them, will be easily seen.

SECTION I.

The Age in which Children may begin to learn.

A Very judicious AUTHOR, from whom I frequently borrow, and who has left excellent Precepts with regard to the Education of Youth, I mean *Quintilian*, examines a Question that

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was very much canvassed in his Time, and on which Men were very much divided in Opinion, viz. the Age proper for Children to begin their Studies. Some (a) fancied that 'twas not convenient for 'em to enter upon Learning, 'till their seventh Year: alledging that 'till Children have attained this Age, they have not Understanding sufficient to imbibe the Instructions which would be given them; nor Strength of Body to support the Fatigues of a serious Application.

But *Quintilian* thought otherwise, and enforces his Opinion by the Authority of *Chrysippus*, a celebrated Stoick, who had written a complete Treatise on Education. This Philosopher indeed, allowed Infants to be three Years under their Nurseries; but then, he required these to fashion the Manners of Children, even in so tender an Age; and to check the first Starts of the Passions, that begin to discover themselves at these Years; and which grow up with them insensibly, if care be not taken to stifle them at their Birth. Now, (b) says *Quintilian*, if this Age be susceptible of Instruction, with respect to Manners, why may it not be the same with regard to Studies? In what can we better employ them, when they are once able to speak? for they must necessarily do something. I am sensible, continues the same Author, that they will not make so much Improvement, during the whole Time in question, as they will afterwards in a single Year: but then, (c) why should we despise this small Gain, and not reap the Benefit of these first

(a) *Quidam literis instituendos, qui minores septem annis essent, non putaverunt, quod illa prima ætas intellectum disciplinarum capere, & laborem pati non possit. Quintil. Lib. I. Cap. I.*

(b) *Cur autem non pertineat ad ætatem, quæ ad mores jam pertinet?*

(c) *Cur hoc, quantulumcunque est, lucrum fastidiamus? Hoc per singulos annos prorogatum, in summam proficit; & quantum in infantia præsumtum est temporis, adolescentiæ acquiritur.*

Seeds of Knowledge, how inconsiderable soever they may be? For this Year which will be thus won, as it were from Childhood, will be an Increase to the succeeding ones; and in the whole, will enable the Child to take in more Instruction, than he could otherwise have done. We therefore should endeavour not to lose this Infant Season, especially as scarce any Thing is required, for the Foundation of Studies, but Memory; and, 'tis well known, that Children are not without this Faculty.

Another Advantage I find in this Practice, is, that it bends and fashions the Minds of Children early; accustoms them to a kind of Rule or Discipline; makes them more tractable and submissive; and preserves 'em from a Giddiness of Temper, which often is as prejudicial to the Health of the Body, as to the Improvement of the Mind.

I may add a third, which is no less considerable. Providence has endued Children with a strong Curiosity for every Thing that is new to them; a wonderful Facility to learn a Multitude of Particulars they hear mentioned; a natural Inclination to imitate grown Persons, and to fashion themselves after their Manners as well as Discourses. By delaying to cultivate these dawning Minds, we reject all the happy Preparations with which they were informed at their Birth: and as Nature cannot be idle we oblige them to turn those first Dispositions towards Evil, which are intended to smooth their way to Goodness.

Quintilian was not insensible, that an Objection might be made with regard to the extreme Weakness of Children, during this budding Season of life; and the Danger there is of overstraining a Set of Organs, whose Texture is so soft and delicate, that Application, if a little vigorous, may ruin them for ever (a). I

(a) Nec sum adeo ætatum im- plenam operam ... Lusus hic sit
prudens, ut instandum teneris pro- Et rogetur & laudetur & nonnun-
tinus acerbè utem, exingendamque quam scisse se gaudeat.

am not, says he, so unacquainted with the feeble Complexion of Children, as to require their being strongly excited on this Occasion, and made to apply themselves intensely. This is far from *Quintilian's* Thoughts, who would have it a Play, not a Study; an Amusement, not a serious Occupation. Children may be entertain'd with agreeable Stories, provided they are short and unconnected; may be asked little Questions, adapted to their Capacities, the Answers to which should be suggested, by the artful Method of proposing them; they should be allowed the Satisfaction of fancying, that their own Genius had furnished 'em these Answers, thereby to inspire 'em with a Love for Learning; should be prais'd at little Intervals, but sparingly and with Prudence, in order to fire them with Emulation; taking care, at the same Time, not to cherish their Self-conceit: should have their several Questions answered, but always with Exactness and Truth: they must sometimes not be allowed to read when they desire it, to increase by this innocent Artifice, their Love for Study; and they ought never to be constrain'd or forc'd, in this tender Age, to take up their Books, much less punished, for any Negligence on this Occasion. For the chief Care of Mistresses, and of Preceptors who succeed 'em; is to prevent Children, who cannot yet love Learning, from entertaining an Aversion for it, by the Difficulty and Uneasiness it gives them in these Years.

I know very well, that some Persons have differ'd in Opinion from *Quintilian*, and I don't condemn 'em for it. The learned *Tanaquil Faber* did not once speak of *Latin* or *Greek* to his Son, 'till he was ten Years old; and yet, by that Time he was got almost to his fourteenth Year, at which Age he died, he had read, and understood in Perfection, several *Latin* as well as *Greek* Authors: nor had *Tanaquil Faber* himself begun to study these Lan-

guages, 'till his twelfth Year. But Examples of this kind are rarely met with; and the most solid Reasons might be given why the contrary Practice has prevailed.

We are now to examine, the kind of Study to which Children may be applied, from about three Years old to their sixth or seventh, at which Age they commonly are sent to School.

SECTION II.

Of Reading and Writing.

THE first Care of a Governess or Preceptor, seems to be, the teaching their Pupils to read. This is of great Advantage to Children, Books furnishing 'em with Employment; making them curious and inquisitive; and transfusing agreeably into their Minds, a Multitude of Ideas, of a more just and useful kind, and more capable of improving 'em, than all those they would imbibe, were their Childhood neglected and left to Chance; or abandon'd to the contracted Views of those who surround them.

But I must premise, that it would be of very dangerous consequence, should Reading, in the Beginning, be made a serious Occupation; or Children be ever so little chagrin'd, whilst they are learning the Elements. Possibly, this may be one Cause, of the great Disgust which several Children entertain, not only in that Age, but all their Lifetime, for every Thing that bears the Name of Study and Learning. The bare Sight of a Book fills 'em with Melancholy, because it awakes a confus'd Remembrance of Reproaches and Tears, which were inseparable from their Infant Studies.

The Preceptor (a) must therefore act in such a Manner, that Reading may be no more than a

(a) *Amet, quod cogitur discere, necessitas, sed voluntas, Hieron. ut non opus sit, sed delectatio; non ad Gaud.*

Pastime and an Amusement to his Pupils; a Circumstance that is not so difficult as may be imagined. Instead of putting at first into their Hands, a Book, every Part of which is unintelligible to them, it would, methinks, be much better, to show them only a few separate Letters, which they will learn, by insensible Degrees, to name and put together. The Letters may be neatly written on different Cards, in order that Children may have an Opportunity of playing with them; and they must be taught to throw these Cards on a Table; always naming every Letter that turns up. *Quintilian* approves very much of a Custom (a) practis'd in his Time, in order to excite in Children a Love for Learning, and which was very like that here mentioned: this was, to give 'em Pieces of Ivory cut in the Shape of Letters, or something of that kind, which they should take a Pleasure in touching, gazing at, or naming. *St. Jerom* (b), in his beautiful Epistle to *Lata*, gives her the same Advice; and 'tis manifest, that what he wrote on this Head, is almost copied from *Quintilian*, tho' he does not name him.

Some Masters employ two wooden Bowls, (but Ivory ones would be better) the first of which is cut with five Faces, on each whereof a Vowel is written. They have the second cut with * eighteen Faces, having a Consonant on each. The Child is taught to throw one of these Bowls, and to name

* According to the Number of the *French* Consonants, but 'tis evident that a Master, who was to teach *English* this Way, must have nineteen of these Faces, agreeable to the Number of Consonants in our Alphabet.

(a) Non excludo autem id quod notam est, irritandæ ad discendum infantiae gratia, eburneas etiam literarum formas in lusum offerre; vel siquid aliud, quo magis illa ætas gaudeat, inveniri potest, quod tractare intueri, nominare jucundum sit, *Quintil. Lib. I. Cap. I.*

(b) Fiant ei literæ vel buxæ, vel eburnæ, & suis nominibus appellentur; ludat in eis ut lusus ipse eruditio sit.

the Letter which turns up. He next is instructed, in like Manner, to join the Consonant and Vowel, which appear after throwing them together. Now, as this Exercise is a kind of Play to a Child, it consequently pleases him; and he learns easily, and generally with Expedition, to distinguish the several Letters, and to join them together. A judicious Master may find out other Methods, no less easy and entertaining.

There has lately been offered to the Publick a new Method of teaching Children to read, entitled, The **TYPOGRAPHICAL SCRUTORE**, or **BUREAU**, the Invention of which we owe to Mr. *Dumas*. At the Word New, 'tis usual, and indeed natural enough for People to entertain a Diffidence, and to be upon their Guard; a Disposition of Mind, I look upon as very prudent and reasonable, when it prompts us to examine impartially, without Prejudice, any new Invention. But, on the other Side, nothing would be more unjust and irrational, than to reject and despise an Invention, merely because 'tis new. So far from it, we ought to thank the Artist, tho' he should not have brought his Work to Perfection, for proposing his Views and Reflections to the Publick; this being the only Method by which Arts and Sciences are improved. In order therefore, to form a right Judgment of this new Method of learning to read, we must examine it impartially, and without the least Prepossession.

The **Typographical Scrutore** is a Table or Board, much longer than broad, on which is fixed a kind of Shelf, consisting of three or four Stories or Ranges of little Boxes or Cells, in which are laid the different Sounds contained in a Language, express'd by Characters, single or compounded, on so many Cards. Each of these Cells has its Title, denoting the Letters which lie in it. The Child ranges on the Table or Board, the Sounds of such Words as
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are ask'd him, by taking them out of their respective drawers, in the same manner as a Printer selects out of his Box, the various Letters of which his Words are compos'd; and 'tis for this Reason, that the scrutore in question had the epithet *Typographical* given it.

This way of learning to read, besides many other advantages, has one which appears to me very considerable, and that is, its being entertaining and agreeable, without having the least air of study. Nothing is more tedious and fatiguing in Childhood, than for the Mind to be upon the Stretch, and the Body at Rest. On this Occasion, the Mind of the Child is not wearied; he is not forced to ransack his Memory with Pain, because the Title and Distinction of the several Cells strike him in a very sensible Manner. He is not ungratefully, compell'd to stand always poring upon the same Place, as when he reads his Lesson to his Teacher. At the *typographical Scrutore*, his Hands, his Feet, his whole Body is in Motion. The Child searches for his Letters; he draws 'em out; he ranges, or changes the Order of 'em; he separates, and lays 'em again in their several Cells. This Motion, to and fro, is very pleasing to him, and suits perfectly the sprightly, active Genius of that Age*.

We are told the Names of a great Number of Children of three or four Years old, who had learnt very happily by this Method; and I my self have seen it put in Practice. What I also know, is, that it was of great Advantage to a Nobleman's Child, for whose Welfare I am very much concerned, by eradicating from his Mind a dreadful Aversion he had to Application in general, and to

* This Method of teaching to read, by the *Typographical Scrutore*, seems safer and less dangerous, than those by *Cards* or *Dice*; some ingenious Writers upon Education having justly observed, that the latter Methods are apt to inspire an inclination for Gaming, which 'tis well known, may afterwards prove of the most fatal Consequence.

every kind of study, which he seldom went to without crying; whereas, now, the *scrutore* is his delight, and never forces a tear from him, except when he is taken from it.

Another Advantage in this Method is, that a Master has an Opportunity of exercising several Children together at the same *Scrutore*, by which means they may be enflam'd with a profitable Emulation; or one Child may amuse himself, or play at it alone, without the Assistance of his Master.

But what way soever is employ'd in teaching to read, for they all have their use, and the old Method may, and does succeed, in a great Number of Children, when carefully instructed; a Query is made, whether 'tis best to teach reading by the French or Latin Tongue.

Methinks there is no danger in beginning by the Latin and for this reason; the several Words of that Language, are all pronounc'd in an uniform Manner; and the sound corresponds always to the Expression of the Characters, that present themselves to the Eye, which makes reading much easier: whereas in the French, a great Number of Letters are either not expressed by the sound, or pronounc'd variously on different Occasions. But then on the other side, as the Child, when he reads Latin, hears a sett of sounds altogether void of sense; and must consequently be tired with an exercise, which is wholly unintelligible to him; he ought to be taught his native Language as soon as possible, in order that the Sense may assist him in reading, and habituate him to thinking*.

However, I believe, that a distinction ought to be made on this Occasion. Some persons, instructed perfectly, by a long Experience, in every particular relating to Schools, and whom I have consulted on this Article, are persuaded, that in the

* What the Author says of the *French* Tongue, may be applied to the *English*.

poorer sort of Schools, and those of the Country, 'tis necessary to begin by the French; and I approve very much of their way of thinking. For, not to mention that Children learn the Elements of a Tongue, with much greater pleasure, when they understand what they read; and that Experience proves, when they can once read French, they also can read Latin: this custom is justified by a much stronger Reason. 'Tis generally observ'd, both in Town and Country, that Parents take their Children from School, as soon as they are capable of doing them any little service. † Hence it often happens, when Children begin by Latin, that they leave the School, before they can read French, and are thereby depriv'd, during their life-time, of the inestimable benefit they would reap from the perusal of devout Books.

When a Child first begins the Elements of the French Tongue, the teacher must explain, in a clear and succinct manner, all such words as are new to his pupil, and most of 'em are so in this tender Age; and select those which are most familiar to him, and more generally introduc'd in Conversation; as Day, Night, Sun, Moon, Stars, Bread, Spring, Fountain, River, Cloaths, Linen, &c. These, and such like words, must be explain'd to him, after an agreeable manner.

When he is able to join words; short Phrases containing some story or curious particular, are given him to read.----*Cain*, envying his Brother *Abel's* Virtue, murther'd him.----The Master ex-

† In our common Schools, the manner Children, and often those of no Genius, are kept to *Latin*, for seven, eight, or more Years, and frequently from this mistaken Notion, that 'tis impossible they should spell, in any tolerable perfection, the Words of their native Language, unless they learn *Latin*. But several Women and Persons of the other Sex, who write and spell *English* perfectly, tho' they are quite ignorant of *Latin*, prove the falsity of this Opinion. Were it indeed asserted, that the learning *Latin* is of great Advantage for understanding the Etymology of a multitude of *English* Words, this would be just.

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plains what is signified by *Cain* and *Abel*; what is meant by envying; and the reason why *Cain* envied his Brother.----All Mankind being grown wicked, God destroy'd 'em by the flood.----The teacher observes, that the flood was a mighty Inundation, which cover'd the whole Earth with Water.----*Noah*, who was the only just Man, sav'd himself, and all his family, by the assistance of the Ark.----The teacher says, that the Ark was shap'd like a trunk, of a greater Length than Breadth, and cover'd at Top. The figure of it must be show'd the Pupil, as we find it in *Abbe Fleury's** historical Catechism; for Children take a prodigious delight in Prints and Pictures.----God to prove the Faith and Obedience of Abraham, commanded him to Sacrifice his Son *Isaac*: but stopt his Hand, as he was going to strike the Blow.----The Child is show'd the Print, every part of which must be explain'd to him; and, indeed, he himself will scarce fail of desiring an Explication.-----Chickens retire under the wings of their Parent-hen, when they are afraid of any danger.----The Scholar must be told the meaning of all such Words as are new to him.----The shepherd, and his Dogs, guard his flock; and defend it from Wolves.----It were to be wished, that we had a great Number of such Prints, calculated purposely for Children, which might instruct 'em in an entertaining way, and that Books were also written for their use, containing, in large letters, a Set of Words, Phrases, and little Stories, adapted to their juvenile Capacities.

A Skilful, diligent Preceptor, whilst he is explaining the little Stories above-mention'd, interweaves them with a few transient Hints, which may inspire a hatred of Vice, a love for Virtue, and Obedience to the commands of God.

* Author, among other Pieces, of the celebrated *Ecclesiastical History*, a Work highly esteemed in *Romish* Countries, and by Protestants also, for the great impartiality with which it is written.

The best Advice that can be given those who teach Children to read, is, that they should consult such Persons as have studied this Matter, and been long conversant both with the Theory and Practice of it. I must confess, that were this Province to fall occasionally to my Lot, I should be very much puzzled, and not know any other Method of extricating my self from such a Difficulty, than by asking the Opinion of judicious Persons, who had been long us'd to this kind of teaching.

Some years since there was introduced, in most of the lesser Schools in *Paris*, a Method that is highly advantageous to the Scholar; and which, at the same time, saves the master a great deal of trouble. The School was divided into several Forms or classes, of which I shall here select but one, viz. that of Children, who are got to the joining of Syllables; it being easy for my readers to judge of the rest in Proportion, I suppose that the Subject to be read is as follows: *Dixit Dominus Domino meo, sede á dextris meis.* i. e. The Lord said unto my Lord, sit thou at my right Hand. Every Child pronounces a Syllable, as *Di*, for Instance: after which his Rival, who stands opposite to him, goes on with the next syllable *xit*; and so on through the sentence. The whole Form must be attentive to the Lesson; for the Master, without giving notice, shifts or passes on a sudden from the beginning of a Class, to the middle or end of it, and the Scholars are obliged to go on without Interruption. * When-

* A Master should, I believe, divide his School into the fewest Classes possible; so far, I mean, as may be consistent with the Progress already made, and the Capacity of each Child. For a judicious Distribution of the Forms, will enable him to teach ten Times the Number of Scholars. Again, the larger the Form is, the more Rivals are in it. Which consequently opens a very spacious field for Emulation. I my self have seen a form consisting of Fifty Youths who were in *Terence*. When the Master heard them, all were obliged to keep to their Books, because no one knew when he wou'd be called upon. By this Method, the Master taught Fifty as Expeditiously, as he could have done a single Scholar, supposing the whole Class attentive.

ever

ever any one fails in pronouncing a Syllable, the Master strikes, without speaking, the Table once with his Cane, and the rival is to speak it with Propriety. If the latter pronounces wrong also; a third Child, upon a second stroke of the Cane, tries at the same Syllable, and so on, 'till it has been sounded right. I my self saw with singular Pleasure, upwards of thirty Years since, this Method practis'd in a most happy Manner at *Orleans*, where it first began, by the Care and Industry of Mr. *Garrot*, who presided over the Schools in that City. There was upwards of an hundred Boys in the School I visited, and a deep silence reign'd in every part of it. Wou'd it not be prudent in a Master, at his first setting up School, to take a View of such as have the best Character, and make them his Model? I give the same advice in proportion, to those Governesses or Preceptors, who teach Children the Elements.

After the Scholar can read tolerably well, 'tis proper for him to be taught Writing. *Tanaquil Faber*, whom I have already mention'd, would not have the Teacher be very assiduous about the beauty of the Character, at the Age in question. Provided a Child has a light hand, that Author is satisfied, and desires no more. He even is of Opinion, that when Children have a Genius for fine-writing, which cannot be attain'd without a slow, severe Application, 'tis no good Indication with regard to the noble Talents of the Mind. He is better pleas'd to perceive in Children, such a fire and vivacity, as will not permit 'em to subject themselves, rigorously to Rules. Besides, those who are desirous of Writing in perfection, must spend some hours every day in it; and this time may be employ'd to better purpose. A Youth is therefore sufficiently qualified in this Art, if he can write a legible hand
swiftly

swiftly * When he is got to his fifteenth or sixteenth Year, he improves more, in fine Writing, in four Months, than he would have done in so many Years together, in a less advanc'd Age.

Quintilian, like a Man of Judgment, and who would have the most minute Particulars, in the Education of youth, turned to Advantage, strongly exhorts writing Masters (*a*,) not to give their Scholars idle, silly copies, which have no sense in them; but such as contain some useful Maxim, which inculcate Virtue. * For as what we learn, adds the same Author, in our infant Years, sinks deep into the Memory; it thereby cleaves to us 'till old Age, and influences our manners. 'Tis enough for me to hint, that the Author who writes thus was a Heathen.

Tho' I observ'd, that reading was the first Exercise suitable to Children, I yet did not pretend thereby to exclude every kind of Instruction, before the Pupil is able to read. Some advance but very slowly in this infant science; and therefore 'tis not fit that all the time which precedes it should be lost. It may be turn'd to advantage, by the Preceptor's relating to his Scholars, *viva voce*, and re-

* This must be spoke of such Children as are taught the learned Languages, are designed for some polite Profession, or for the University; and to these a fine Hand can be of little or no Advantage. But 'tis different with regard to Youths designed for Trade; fine Writing being consider'd as a very useful Qualification on this Occasion; and consequently ought to be very much cultivated in a Trading Country.

† Writing Masters in *England* are very much improved, within these few Years, in this particular: For formerly, 'twas very common to see a sett of the most injudicious Words, dress'd by them in all the beauties and Ornaments of fine Writing. The best Book, I have seen, for Writing Masters to select Copies and Pieces from, was collected by the late Mr. *Shelly*. But this, tho' a good one, might be mended.

(*a*) *Si versus, qui ad imitationem scribendi proponuntur, non otiosas velim sententias habeant, sed honestum aliquid monentes.* Prosequitur hæc memoria in Senectutem, & impressa animo rudi usque ad mores proficiet. *Quintil.* Lib. I. Cap. I.

peating

peating over and over, the same stories and particulars which will be taught 'em two or three Years after, when they can read; as, for instance, some answers of the Historical Catechism; a few Lines from *La Fontaine's* Fables; and such like; observing, to inculcate the whole by way of Amusement, and never to check or menace 'em, if they don't so well remember what is told them; or mistake in the pronunciation.

I now proceed to such studies as are proper for Children, when they have made a tolerable improvement in reading.

SECTION III.

The Study of the Historical Catechism.

I Begin with *Abbé Fleury's* historical Catechism, that is, with the first, which is design'd immediately for Children. We cannot entertain too high an Idea of this excellent Book, nor use it too often; no more than we can admire too much the exquisite Taste of its pious Learned Author, who, prompted merely by a religious Spirit, and a tender love for Children, applied himself particularly to the study of their Genius and Capacity; descended to their weaknesses; assum'd their infant Language, and stammer'd, as it were, with them. This, therefore, is the first Book that must be given Children; and which must be taught them, even before they can read, as has been already observ'd.

Fathers of Families, if every one had Abilities for it, and was solicitous to instruct his Children and Servants, ought to be their first Masters and Catechists.

'Tis with singular Pleasure that I peruse what *Abbé Fleury* relates concerning one of his Friends, in the preliminary Discourse to his Catechism. "I am acquainted, says he, with a Man, who is tolerably well vers'd in his Religion, tho' he ne-

“ ver learnt the common Catechisms by heart;
 “ nor had any other Master, during his infancy,
 “ than his Father. When but three Years of Age,
 “ his pious Parent us’d to set him on his knee, e-
 “ very Evening, as soon as he was come from Bu-
 “ siness: us’d to acquaint him, in a familiar way,
 “ either with the sacrifice of *Abraham*, the History
 “ of *Joseph*, or something like it. At the same
 “ time, he would shew his Son the several incidents
 “ in a Book of prints; and the Family would take
 “ a great Pleasure in repeating these stories. At
 “ six or seven years of Age, when the Child had
 “ learnt a little Latin, his Father made him read
 “ the Gospel, and the most easy Books of the old
 “ Testament; taking care to explain every diffi-
 “ culty that occur’d. Having been thus instruc-
 “ ted in his early Years, he retained, all his Life
 “ after, the greatest love and the highest veneration
 “ for the Scriptures, and for all things which re-
 “ late to Religion.” Such are the fruits of a
 Christian Education, and such the duty of all Fa-
 thers, who have Talents for it, and are not too
 much distracted by worldly Cares. This was the
 practice of the primitive and most early Ages of
 the Church, in which Children were perfectly taught
 the Christian Religion, by their parents only, and
 without the assistance of Catechists: there not be-
 ing, at this time, any public Catechists, or Books
 to instruct youth in their Religion.

Mothers cannot excuse themselves from this Pro-
 vince, upon pretence of a multiplicity of Affairs,
 they having leisure enough to undertake it. The
 care of the Education of Children, ’till they come
 to the Age we speak of, is chiefly theirs; and con-
 stitutes part of that little domestick Empire, which
 Providence has immediately assigned ’em. If to their
 natural sweetness of Temper, and their soft, in-
 sinuating ways, they would add a gentle, but steady
 Authority, these would enable them to instruct

their

their Children with success: I my self know several Mothers, who have fulfill'd exactly every part of this duty; and one Lady in particular, who never left her young Son alone with servants; but instructed him perfectly in all those things to which a Child can attain, 'till about his sixth Year, when she resigned him to a Tutor, who is able, in all respects, to supply her place, and pursue the plan she had laid down.

I observ'd, that the Education of young Children is generally the lot of their Mothers; and this is spoke more truly of the Country than of the Town: for whilst Peasants are employ'd in painful and necessary toils, (and they are so during most part of the year) their Wives only have a little leisure. This shews the strict indispensable Obligation by which Noblemen and others possess'd of Estates in the Country, are bound to establish Schools for the instruction of Girls, in their several Villages; and the particular Care that pastors owe to this part of their flock, which alone forms the whole resource, the whole hopes of a Village. For these Girls will, very probably, be one Day Mothers; and if they themselves have been piously Educated, they will not fail of communicating that inestimable Advantage to their Children.

To return to the Historical Catechism: whoever undertakes to instruct Children in it, should begin by reading to them the historical Account that goes before the questions; or otherwise, which would be much better, repeat it to them without using the Book. 'Twould be proper, in case this could be done and the Pupils not tired, to read it to 'em a second time; for by this means they would comprehend it better. Nothing is hitherto requir'd from Children, but a little attention; and this the Master may easily engage, by reading or relating these particulars, in a familiar, agreeable manner. After this is done, the Teacher may proceed to the ques-

tions and answers, each of which should be repeated several times, in order that the Child may understand it perfectly. The Master must be contented at first, with making him learn by heart the Answers only; either by word of Mouth, in case the Scholar is not yet able to read, or from the Book, which he may study alone. Thus he must be carried in a regular manner, through the first part of the Catechism, which is purely historical, and contains thirty-nine Articles or Lessons. This will be as a first basis or Foundation, that should be laid in the Child's Mind: and the Master must endeavour assiduously, to make his Scholar contemplate the several Prints, (in which he will take great delight) and not forget to explain the various parts of it. I have seen, with Admiration, a Nobleman's Daughter, who, tho' but four Years old, and not able to read, had yet got so perfectly by heart, all the historical Catechism, that she would repeat, without hesitating, the several Answers of it, in what part soever of the Book she might be interrogated.

Engraving is an excellent Invention. Figures or Pictures strike the imagination of Children, and the Idea of them sinks deep into their Memories: this is properly the writing for the ignorant. 'T were to be wish'd, that these Prints could be engrav'd by able Artists; for then, they would please much more; would catch the Eye sooner, and by that means make a stronger impression on the Mind. But this must necessarily cost so great a sum, that it would be impossible for the poor to purchase any of these Books, and their Advantage ought to be principally regarded. Now, would it be an Act unworthy the beneficence of a Prince, of a Person of Quality, or of a very wealthy Gentleman, to defray the Expence of such a Work; and to present the publick, (both rich and Poor with a Gift, which would be

of

of the highest Emolument to all, and reflect immortal honour on the donor?

After the Scholar shall have thus gone through the Historical Catechism, he should begin it a second time, and learn by heart all the questions; because these are naturally link'd with the Answers, and often comprehend the substance of them.

In fine; when the Scholar is perfect in the questions and Answers, he must get by heart the historical relation which precedes them. But then, he should not be constrain'd to repeat this relation in the very words he learnt it. The teacher shou'd rather be pleas'd to hear him change them sometimes (provided he does not alter the sense) for this will be an almost certain proof, that he understood what was taught him; whereas, if he repeated literally, there would be room to doubt of it.

These three different repetitions, which it will be proper to vary and enlarge every time, will by this means have the charms of Novelty; will not tire Children, but sink deep into their Memory and Understanding.

After the Scholars have thus learnt the first part of the Catechism which is merely historical, they must proceed to the second, which comprehends the Doctrine of the Christian Religion, and consequently instructions of a more serious Nature. And this must be taught them after the same manner as the former.

In teaching of both these parts, Governesses and Tutors must be particularly careful, not to confine their endeavours, merely to the exercising the Memory of a Child, by only making him repeat by heart the several things he has learnt; but they must begin to fashion and improve his intellectual Faculties, so far as his tender Years will admit, by proposing to him such questions as suit his capacity; by changing their order, and by obliging the Pupil to explain himself his several Answers; and by

a thousand other industrious Methods, which the teacher, who makes his Duty a Pleasure, will not fail to invent.

This exercise of the Historical Catechism, which will take up but a small part of the Day, being regulated in the manner already describ'd; and Renew'd, at intervals, by several repetitions, will employ three or four Years of Childhood; and conduct it to the sixth or seventh Year, at which time 'tis proper to proceed to more serious studies.

SECTION IV.

La Fontaine's Fables.

AT the same time, that the Child is employ'd in this exercise, he may get by heart some of *La Fontaine's Fables*; the Preceptor observing to select in the beginning, the shortest and most Entertaining of them. * He must not fail to explain clearly and briefly to the Scholar all such terms as he does not understand; and after the Child has read a Fable several times, and learnt it by heart; he then must be accustomed to relate it, by word of Mouth, in the Natural, unaffected dress of his own Words. 'Tis scarce possible to conceive, the Advantages the Child will reap, in his future Years, from this practice. To make it easier, the Master himself may relate it to his Pupil at first, and so teach him by his Example to do the same. I have

* These *Fables* are so well known, even in our Schools, that there is no Occasion to commend them in this place. However, it may not be improper to take Notice, that there was lately published, a large Collection of them, in *French* and *English*; designed principally for the instructing of youth in both Languages. This Version is in an easy, flowing Prose; and attempts to give not only the sense, but as far as possible, the force and Vivacity of the Original. As several Turns and Expressions in this Author are not perfectly understood by many *Frenchmen* themselves; some of our Masters and Mistresses would perhaps do well to consult this Collection, as well as put them into the Hands of their Scholars. The most beautiful pieces of this kind, in *English*, are *Gay's Fables*. These cannot be too much applauded, and have all the Advantages requir'd by *Mr. Rollin*.

no Occasion to observe, that 'tis very necessary to begin, by showing, and explaining carefully to the Child, the plate that is at the head of every Fable, and describes the subject of it: an exercise in which he will take prodigious delight.

After he has learnt one Fable perfectly by heart, and fully comprehended the meaning of it, he then must be taught to declaim or speak it aloud, with a tone and gesture suitable to the subject. * The Master may consult the Rules which will be given hereafter, with regard to pronounciation. The Scholar must be thus accusom'd in his infant years, to found the several Vowels and Consonants exactly; to be sensible of their Force, and to lay a proper Emphasis on such as require it; not to drown certain Syllables, especially the final ones; to make the due pauses, according as the pointing varies; in fine, to found or pronounce with grace, perspicuity and justness. The teacher must use his utmost endeavours, to make his Pupil pronounce in a natural Voice, and avoid a kind of squeaking tone, very common in Children, insomuch that they retain it when they are got to the higher classes, and frequently their whole life.

SECTION V.

Geography.

A Certain proportion of the Day must be also devoted to Geography. Children will find this a Diversion, rather than a Study, if the instructor is able to enliven it with short, agreeable histories, and curious Events, relating to the several Cities and Countries through which he travels in imagination. These stories and incidents are found

* Another Advantage of this (when he speaks before numbers) is, that it gives him a becoming Assurance, which often is of great service to him, when he comes into the World,

in all Books of Geography, and such only must be selected as may please the Child.

Geography may be taught several ways, most of which are very good, provided they are accurately followed, and the Map be always made use of; for this is an Ocular Science. Among these various Methods, those methinks are to be prefer'd, which instead of supposing the learner already endued with understanding, or requiring to be helped by it; rather assist his understanding, and amuse him by the pleasantness of the exercise.

The first Business of the Preceptor in this Study, is to set before his Pupils the universal Map, i.e. that of the whole World; or rather, the terrestrial Globe, as this will better enable them to form a just Idea of the Earth. They must be taught all the necessary Terms of this Art (care being taken to adapt 'em to their Capacities) such as Continent, Seas, Island, Peninsula, Gulph, Strait.

Geography may be taught by exact Divisions and learned Enumerations; but this Method burthens the Memory very much; and scarce gives any Pleasure to compensate the tediousness and fatigue which are inseparable from a long List of proper Names.*

Methinks 'twould be more useful, to conduct a Child, and travel with him on the Map; without remarking any particulars in it, except some entertaining Circumstance, which being affixed to the shape or figure of the Country, may help the

* This shows the injudicious conduct of those Writers, who have given us little pieces, for the instructing of youth in Geography, which contain only a List of proper Names. Not to mention that the getting these by heart, puts the Memory prodigiously on the stretch; it takes up very near as much time, as the learning a foreign Language. The great Art in Teaching, is to strew, as it were, the way with Roses; and to give the whole the Air of an Amusement, not of a serious Occupation. By this Method the Master gets the love of his Pupils; and these learn infinitely quicker than they would otherwise do.

Memory to preserve the Name and Situation of it.

Suppose, for example sake, I were to give a Scholar, who is acquainted with the common Terms of the Art, an Idea of *Asia*. In this case, I should only make him Coast it; informing him, at the same time, of the several Particulars remarkable in every Country.

Asia, would I say to him, begins where *Africa* ends. They are join'd by the *Isthmus* of *Sues*, which you see situated between the Mediterranean and the *Red-Sea*. This Sea was so called, from the *Idumeans*, who dwelt near it; a People descended from *Esau* or *Edom*, whose name signifies Red, or Red-hair'd.

Arabia, which is washed by that sea, is divided into three Regions, viz. *Petræa*, *Deserta* and *Felix*. or the *stony*, the *desart* and the *happy*.

Arabia Pætrea lies here at the Extremity, or towards the bottom of the *Red-Sea*. 'Twas in that Country the *Israelites* lived forty Years, after passing as on dry land, thro' the channel of the *Red-Sea*, which was dried up. Observe in it Mount *Sinai*, where God gave the Hebrews the Law, compriz'd in the two tables, &c. *Arabia Pætrea* is so called, from the antient City of *Petra*, which does not exist at this time.

Arabia Deserta is so named from its vast solitudes. We there see the Cities of *Mecca*, *Medina* and *Elcatiff*. *Mecca** is famous for the Birth of *Mahomet* the false Prophet. A great Number of Pilgrims come annually from all parts, in caravans, to the Mosque in this City. *Medina* is the burial-place of *Mahomet*. *Catiff* or *Elcatiff* stands on the shore of the *Persian Gulf*. 'Tis there that the pearl-trade is carried on, and Mother of pearl is found, which divers take from off the Rocks lying along

* This City is generally plac'd in *Arabia Felix*, tho' some Travelers assure that it is in *Arabia Petræa*.

the Island of *Baharen*, situate opposite to it. The Child must be told what these pearls and mother of pearls are; the manner of fishing them; and what is signified by divers.

Arabia Fælix or the happy, is so called, because it produces Plants that are highly esteemed. Thence is brought Coffee, which is the seed of a small fruit, of a Red Colour like a hard Cherry. It produces balm and frankincense, which are gums of a very agreeable odour and distil from the bark of two little Trees.

In the Gulph the *Tigris* and *Euphrates* empty themselves.

The next is the Empire of *Persia*, the chief Cities of which are *Ispahan*, *Tauris*, *Shiras*, and *Bander-Abassi*. In the two former are market-places of so great an extent, that ten thousand Men are sometimes drawn up therein, in Battle array. In *Shiras*, are seen the splendid ruins of the ancient *Persepolis*, *Bander-Abassi* is the finest Port in all *Persia*. Here is carried on the trade which the *Portuguese* had formerly in the small Island of *Ormus*, (lying at the Entrance of the Gulph) whence they were drove away.

Not far from this place is the Mountain of *Chimampa*, on which Earth is found of various Colours. Its lustre is so very strong and delicate, that no other Nation has been able to imitate the beauty of the Calicoes made here; their Colours, after several washings, continuing as lively as at first.

The Master coasting along in this manner, and returning back the same way; observing to repeat such particulars as 'tis proper for the pupil to learn, will by this means make these lectures an Amusement to him, who also must necessarily treasure 'em up in his memory without overstraining it.

After the youth has made some progress in Geography, 'twill be proper for his Master to travel with him on the Map, To convey him for instance,

over

over sea, from *Paris* to *Rome*; and bring him back to *Paris* by land, a quite different way. These little changes are a Diverſion to the Scholar; and he may be taught, in his different Voyages and Travels, a thouſand Curioſities relating to the ſeveral places through which he paſſes. *

SECTION VI.

The French Grammar.

I Am now to ſpeak, in the laſt place, of the French Grammar, which ought to be taught Children as ſoon as they have a capacity for it; and they generally are capable of learning it very early. 'Tis a ſhame we ſhould be ignorant of our own tongue; ‡ and if a plain confeſſion were to be made moſt of us would own, that we have never ſtudied it. I ſhall not here deſcend to the reflections which might be made on this ſubject; having already treated largely of this ſtudy in another place. || The wiſdom of the teacher may alone be ſufficient, to regulate the time, and manner proper for inſtructing thoſe of tender years therein. The Preceptor will extract ſuch Rules only from the French Grammar, as he judges neceſſary for the Child, * and

* This little Sketch our Author has given, of his Method of Teaching Geography, is admirable: ſo that it were to be wiſhed a piece might be drawn up on his plan, for the uſe of Schools.

‡ 'Tis ſurprizing, that our own language is not ſtudied in Schools. Poſſibly, not one youth in ten, who is taught *Latin*, ever makes the leaſt uſe of it after he comes from School. Would it not therefore be infinitely better for ſuch, to improve themſelves in Writing and ſpeaking their Mother Tongue.

|| In his *Method of Teaching and Studying the BELLES LETTRES.*

* This is a very uſeful Obſervation, nothing being more tireſome, or leſs improving to a Child, than to make him go regularly through all *Lilly's Grammar*. For inſtance, it would certainly be much better, in the beginning, to give him only the out Lines, if I may ſo call them, of Grammar; and afterwards to teach him the exceptions and more refined Parts of the Science, in the Claſſical Authors, whence he may copy them in a little Paper Book, which ſhould always lie before him for that Purpoſe; taking care to mention the Author and Page, whence he Extracts every Phraſe,

are

are best adapted to his Capacity; reserving, for another season, all such particulars as he thinks too abstracted and difficult for him, for it would be very proper, to continue this exercise all the time they go to School.

Hitherto I have laid down such a course of studies, as I think proper for Children 'till they come to six Years of Age, at which time they may learn Latin, which will be found much easier, by the Sketch that has already been given them of the French Grammar; † for the Principles of these Languages are the same in a great many Things.

The Reader must not imagine that what I have here proposed, is above the Capacity of Children. I my self very lately heard one, but six Years old, answer before a considerable Assembly, to any Part of the historical Catechism; the several Passages of which he repeated, as they presented themselves, as well the Narrative, as the Questions and Answers. He likewise gave a good Account of most Terms in Geography, of the four grand Divisions of the World, and of *France*, in which he descended to Particulars. He explained with Perspicuity enough, (and this most rais'd my Admiration) several Rules of the *French Grammar*. He repeated aloud, but very gracefully, some of *La Fontaine's Fables*; and was ready to answer on the Principles of Heraldry, but there was not Time for it.

I am very sensible, this is not to be expected from all Children; and have given this Instance with no other Design, than merely to shew the great Improvement they are capable of making, when properly educated. But when a Master has

† As Grammar is not a pleasing, easy Science, in itself, it is best to teach the Child the Principles of it in his Native Language; nothing being more Absurd, as has often been observed, than to teach Grammar by an unknown Tongue.

the Care of Youth that resemble the Child I just now mentioned; who want no Excitement to Study, but make it their Delight, (a very rare and happy Circumstance;) he must endeavour assiduously to cool and moderate their Fire, and confine it within due Bounds. Nothing can give greater Delight, both to Parents and to a Preceptor, than to see a Child make so great an Improvement in his early Years; but then, I believe it may be truly affirmed, that nothing is of so dangerous a Consequence. For, if both Tutor and Pupil abandon themselves to this Pleasure; and a proper Regard is not had to the Child's Health, it may be quite ruined by too constant and too close an Application; this wasting his Spirits imperceptibly, and wearing out his Fibres and Organs, which in the Infant Season of Life are very delicate.

This Danger is very great, but not very common. 'Tis much oftener more necessary to inspire Children with a Love for Study, than to check their Eagerness for it; and herein I suppose, the chief Skill and Ability of a Tutor consists. But, in order to engage the Scholar's Affection for Learning, the Master himself must first win his Love, and this he will not fail of, provided he conducts himself always by Reason, and never by Caprice*. I shall expatiate very largely on this Article, when I come to treat of the Duties of Parents and Masters, in the Education of Children. I will only observe transiently, that these ought to sow, as soon as possible, the Seeds of Emulation in their Minds. The several Exercises in the Age for which I now write, ought to be a Diversion rather than a Study. They must be varied, abridg'd, and sometimes quite suspended, in order to prevent the Langour and Distaste which attends a close, uninterrupted

* The Author has given excellent Rules for this in his *METHOD of teaching and studying the BELLES LETTRES, &c.*

Application. (a) The Child must be excited by small Rewards, consisting of such Things as are most pleasing to Infant Years; In case the Pupil is naturally slow, Reproaches must never be us'd; nor must he be treated with Harshness, for fear he should be wearied, and thereby made to entertain an Aversion, in his advanced Years, for every kind of Study; the Bitterness of which, only, he had tasted, before he was capable of learning the great Advantages of it. On the contrary, he should be animated, encouraged, and even applauded, if he makes but ever so little Progress: some Play-Fellow must be oppos'd to him, whose Success, and the Applauses he has won, may rouse his Vanity, whom he may be delighted to surpass, as well as be vex'd at being overcome by such a Rival. Such are the innocent Artifices which St. *Jerom*, who copies *Quintilian* on this Occasion, advises a Christian Lady to employ, in the Education of her Daughter, who was but five Years old; for whose Instruction he lays down admirable Precepts. Some Gentlewomen, who are Mothers of Children, require me also to draw up some Hints on the same Subject; which Request is so just and reasonable, that I cannot refuse it. I owe this Testimony of Gratitude, to the favourable Opinion, which even the Ladies have been pleas'd to entertain of my *Method of teaching and studying the Belles Lettres*, the Perusal of which, I was far from supposing, would ever give 'em the least Pleasure.

(a) *Syllabas jungat ad præmium, & quibus illa ætas deliniri potest, munusculis invitetur. Habeat & in discendo socias, quibus invidet, quarum laudibus mordeatur. Non objurganda est, si tardior sit, sed laudibus excitandum est ingenium, ut & vicisse gaudeat, & victa doleat. Cavendum imprimis ne oderit studia; ne amaritudo eorum præcepta in infantia ultra rudes annos transeat. St. Hieron. Lib. 2. Epist. 15. ad Lætam.*

C H A P. II.

Of the Education of Girls.

THE Archbishop of *Cambray**, begins his excellent Treatise on this Subject, with complaining, that scarce the least Care is taken of the Education of Girls; a Complaint that is but too well grounded. Tho' many Faults are committed in that of Boys, nevertheless People, in general, are strongly persuaded that a good Education is of the utmost Importance to the future Welfare of Children.

The many Years Parents allow Youth to spend in Study, the Masters which are sought out for them, and the Expence which they put themselves to in this View, prove evidently that they have a tolerably-just Idea of the Advantages of a liberal Education. But, upon pretence, that 'tis not fit a Woman should be learned, and that Curiosity makes them vain, and affected; Parents are not very solicitous for their Instruction, as tho' Ignorance were their natural Inheritance. 'Tis a great Error, and of the utmost Prejudice to a Government, to neglect the Education of Girls.

Parents and Masters should propose a double End in the Education of Maidens, as well as in that of Boys, viz. the fashioning of the Heart or Affections, and the cultivating of the Mind; I shall begin with the former, as the most important, which I nevertheless will treat but very succinctly; because that the Instructions I shall lay down hereafter for the Improvement of Boys, suit equally the other Sex.

* Author of the admired *Telemachus*.

ARTICLE I.

The Necessity and Method of fashioning the Manners of Girls, in their Infant Years.

ST. *Jerom*, in his Epistle to *Leta*, a Lady of great Distinction, concerning the Education of her Daughter, lays down excellent Maxims on this Head, which suit all Mothers of Families. I therefore shall take the Freedom to borrow several Hints from this Epistle, as well as from the Archbishop of *Cambray's* Treatise, hinted at above.

I give Notice upon my entering on this Subject to Mothers and Governesses of young Ladies, that I here consider, (and that they ought to do the same) the Children as just taken from the baptismal Font; as having there bound themselves; in presence of Christ Jesus, by solemn Vows; of which Parents, Masters and Mistresses are the Depositaries or Trustees; as having renounced therein all the Poms and Vanities of the World; and consequently as requiring, to be brought up in Principles suitable to the solemn Engagements into which they enter'd at their taking the Christian Name; and that not transiently for a few Years, but for their whole Life. I believe this little Preamble will not be thought improper; and nevertheless 'tis alone sufficient, to establish all the Rules of a virtuous Education.

As the first Fruits of all Things belong immediately to God; so the first Thoughts and first Words of a Child, ought to be sacred to Piety (a). A Christian Mother such as *St. Paula* was, should

(a) *Parvula adhuc lingua balbutiens Christo Alleluia resonabat. St. Hieron. ad Lætam. Non debeo silentio præterire, quando (St. Paula) exultaverit Gau-*

dio, quod Paulam, neptem suam, audierat in Cunis & Crepitaculis balbutiente lingua alleluia cantare. Ad Eustoch.

make it her Delight, her darling Pleasure to hear her Daughter, with a feeble Voice and a stammering Tongue, sound the rapturous Name of Christ Jesus, to whom she was devoted at her Baptism.

This Consecration requires (*a*) that a Child now become the Temple of the Lord, should never hear, or speak any Thing, but what breathes the Fear of God; that all Words of an immodest turn, should be as an unknown, foreign Language, and quite unintelligible to her; that she should be absolutely a Stranger to gay, idle Songs; and that, on the contrary, her infant Lips should begin with singing the spiritual Hymns of David.

As soon as the Child is of Age to exercise her Memory (*b*), she ought to learn by Heart some chosen Verses extracted from the old or new Testament, and repeat them regularly to her Mother; and these should be as her daily task, and as a Noddy compos'd of Flowers gathered out of the holy Scriptures, which she may present her with every Morning.

She must not be allow'd the least Correspondence with Children of the other Sex; and ought to be attended by none but Maid-servants, of a prudent Character, and a steady, virtuous Deportment. The Knowledge of Secular Affairs, to a certain Point, may be of Advantage to these; but they should be especially observant, not to let their Pupils breathe the infectious Air and pernicious Maxims of the World! For, in the Dawn of Life, the most inconsiderable Thing will fully a Virgin Purity and Innocence. 'Tis a Flower of so tender

(*a*) Sic erudienda est anima, tenera lingua Psalmis dulcibus imbuatur, Ad Lætiam.

(*b*) Reddat tibi pensum quotidie de scripturarum floribus carptum.

nisi quod ad timorem Dei pertinet. Ibid.

Turpia verba non intelligat: Adbuc

cantica mundi ignoret. Adbuc

and delicate a Nature, that the least puff, if ever so little pestiferous, may blast and quite destroy it. St. *Jerom* exhorts Mothers, in the strongest Terms, not to suffer these little Innocents, to catch the Air and Manners of the thoughtless Part of their Sex, nor to let them drink out of the poisonous Cup of *Babylon*: (a) nor to inspire them with an Inclination for the frivolous Ornaments of the Age, nor permit them to spoil and dishonour their Faces, by the Use of Paints and Washes.

He would not, however, have a young Maiden be instructed in such Maxims, or wear such a Habit, as is entirely repugnant to the Genius and Custom of the Age; nor would he have her denied the Use of such Embellishments, as suit her Years and Quality. For, the Refusal (b) of these, wou'd only excite her Wishes, and influence 'em the more. If she sees other Maidens dress finer than herself, this will immediately raise her Envy! for Women are naturally fond of outward Show. A prudent Mother will therefore indulge this inherent Propension, in all such Things as do not absolutely interfere with the Rules and Maxims of christian Modesty. Her View, in permitting her Daughter thus to adorn herself, will be to inspire her, by insensible Degrees, with a Contempt and Aversion for 'em? and she will request Persons, revered universally for their Wisdom, to applaud, in presence of her Daughter, such young Maidens as appear in a more modest and becoming Dress.

(a) *Provide, ne bibat de aureo calice Babylonis. Ad Gaudent.*

Cave ne aures ejus perfores: ne cerussa & purpurisso consecrata Christo ora depingas: nec collum auro & margaritis premas: nec caput gemmis oneres: nec capillum irrufes, & ei aliquid de gebennæ ignibus aspiceris. Ad Lætam.

(b) *Si ipsa non habuerit, habentes alias non videbit? Philokosmon, gr. genus feneum est... Quin potius, habendo satietur: & cernat laudari alias, quæ ipsa non habeant: meliusque est ut satiata contemnat, quàm non habendo habere desideret. Ad Gaudent.*

The same Conduct must be observed in all other Particulars. A young Maiden, says the Archbishop of *Cambray*, who has been disengag'd from the World, no otherwise than by being seclused the Knowledge of it, and in whose Mind Virtue has not yet taken deep root; is soon tempted to believe, that her Parents or her Teacher have conceal'd from her the most wonderful Things in it. 'Twould be much better she should be accustomed, by little and little, to secular Affairs, under the Direction of a pious, discreet Mother, who must exhibit to her, such Parts of the World only as are proper for her View; must point out to her its Errors and Imperfections, as Occasion may require; and teach the Child, by her own Example, to use 'em with Moderation, and for Necessity only.

The Choice of a Governess is the most important Affair a Mother can possibly be engag'd in. She ought to beg incessantly of God, in the humblest and most fervent Manner, to direct her in it; and should have merited it, by the Integrity of her Intentions; and an unfeign'd Desire to procure such an Education for her Child, as may be truly worthy a Christian. I shall not treat largely on this Subject, in this Place; intending to expatiate hereafter * on the Choice, the Qualities, and Duty of a Preceptor.

The least we can require in a Governess, is, that she be a Person of good Sense; of an easy, tractable Disposition, and inspired with a true Fear of God. An intelligent, prudent Mother, will supply whatever may be wanting on this Occasion; such a one will endeavour to improve the Governess, by the Hints with which she will intersperse their easy, familiar Conversation; and these Hints should always be offer'd in a soft, engaging Way, by which Means they will sink deep into her

* In his *METHOD of teaching and studying the Belles Lettres.*

Heart; for otherwise, the wisest Instructions will only check her Vanity, and make no Manner of Impression.

One of the first Cares of a Mother of Children, should be, to inform herself minutely and exactly, of the several Particulars necessary for the training up a Child in a virtuous, liberal Manner. This is fully set forth in the Treatise, written by the Archbishop of *Cambray*, on the Education of Maidens, which is very short as well as intelligible. The Mother must study this little Piece so often, 'till she has made it quite familiar to her; and should oblige the Governess to peruse it over and over. But this is not enough. Do you your self, said the Archbishop of *Cambray* (to the Mother of a Family who had ask'd his Advice on this Article) take the Pains to read over this Book with the Teacher. Permit her to interrupt you, whenever she does not understand a Passage, or is not fully convinced of the Truth inculcated by it. This being done, let her apply these Rules to Practice; and whenever you perceive her, in teaching, to lose Sight of the Rules and Maxims of a Piece which she had promised to follow, admonish her of it with Gentleness, and always in private*.

* This is a very necessary Caution; for how should a Child have that regard which is due to a Governess, if she hears her Mother frequently reprove her, and censure her Conduct in teaching. 'Tis of the utmost Consequence to the Improvement of a Child, to make her entertain the most advantageous Idea possible, of the Wisdom and Abilities of her Instructress. Such a one, when she acquits herself with Justice of her Duty, ought to be treated like a familiar Friend, not as a Domestick, as Governesses nevertheless are in some Families, where, so far from being permitted to dine with the Master and Mistress, (which may not be proper) they are not allowed to eat apart with the Children, but always with the Servants; by which Means they are considered as no better by their Pupils, and used accordingly by them. But on the other Side, when a Teacher is treated decently and kindly by a Parent, she should take care not to be too assuming upon that Account, nor take the Liberty to command in the House as tho' she were the sole Mistress of it. . . . All that has been said here, relates equally to Tutors.

This

This Task, continues the excellent Author, will be painful in the Beginning; but remember that, being a Mother, 'tis a Duty you cannot be dispens'd from performing. Besides, 'twill grow less difficult every Day: for if the Governess be a Woman of Sense, and desirous of Improvement, she will learn more in a Month by her own Practice and the Hints you favour her with, than by a long Train of Arguments. She will soon be able to walk in the right Path, without a Guide. You likewise will have this farther ease; the little Book in Question, will suggest the principal Subjects (ready drawn up) with which she must entertain the Child, on the most important Maxims; so that she'll have little more to do than to follow what is there laid down. Thus the Teacher will have constantly before her Eyes, a Collection of such Topicks, as are most difficult to tender Capacities, in which it will be proper to instruct the Child. This is a kind of practical Education, which will take her, as it were, by the Hand, and conduct her into those Paths, through which she ought to walk.

To this Treatise of the Archbishop of *Cambray*, must be join'd *Abbé Fleury's* admirable Preface to his historical Catechism, which contains the most solid and most judicious Reflections, with regard to the educating of Children, and the instilling religious Principles into their Minds.

'Tis this ought to be the Study of Mothers, of Governesses, of Nuns, who teach young Maidens; and, I may add, of Preceptors, who are entrusted with the Education of Youth. If Teachers would but endeavour assiduously and sincerely, to put in Practice the excellent Precepts which are given in these two Pieces; there would not be the least Foundation for those Complaints, which are so often made, *viz.* of the little Advantages that accrue from the Education of Boys as well as of Girls.

If

If I might be allowed to subjoin my own Reflections to those of two such great Men, without, however, presuming to compare my self with them, either for Merit or Reputation; I would add, that the Reader will find in the sixth Book of this Work*, where I treat of the internal Government of the Classes and the School, some Reflections which perhaps may be found of Use to Persons concern'd in the Education of the juvenile Part of either Sex.

I cannot better conclude this first Article, which relates to the Morals, than by an important Reflection, with which the Archbishop of *Cambray* furnishes me, whom I shall only copy on this Occasion.

The greatest Obstacle to the regular and virtuous Education of young Maidens, is, the erroneous Conduct of their Parents. But if they themselves don't conspire to this happy End, the Whole will be lost Labour. The (a) Foundation of every Thing is this: Parents must take care to instil such Maxims only as are strictly virtuous, and be themselves an Example from which their Children may edify. But this is a Happiness that can be expected in very few Families. Frequently a Mother, whose whole Life is spent in gaming, at the Play-House, and in indecent Conversations, complains, with a grave Tone of Voice, that she cannot meet with a Governess fit to train up her Children. But what Fruit can we expect from, even the most virtuous Education, where the Mistress herself leads a disorderly Life? We also as St. *Austine* observes see Parents carry their Children to publick

* His METHOD of teaching and studying the BELLES LETTRES, &c.

(a) *Te habeat magistram: te rudis miretur infantia. Nihil in te & in patre suo videat, quod si fecerit, peccet. Mementote, vos parentes virginis, magis eam exemplis doceri posse quam voce.* St. Hieron. Epist. ad Lætiam.

Show

Shows, and other Diversions; which must necessarily give 'em a Distaste for the grave, industrious Way of Life, to which those very Parents are desirous of inuring them. In this Manner they mix Poison with salutary Food. They are for ever talking of Wisdom, and at the same Time accustom the wanton, roving Imaginations of Children, to the very powerful Charms of Musick and of passionate theatrical Performances; and after this, the Children can no longer bend their Minds to serious Occupations. They inspire them with a Taste for such Diversions as sooth the Passions, and give them a Disrelish for innocent Pleasures. After this, these Mothers expect their Daughters should succeed in their Education; and they consider it as melancholy and severe, if it will not admit of such a Mixture of Good and Evil.

'Tis now Time to proceed to the second Part of this little Treatise.

ARTICLE II.

Of such Studies as are suitable to the juvenile Part of the Fair-Sex.

THOSE Things which I said were proper for Children to learn, 'till they come to six or seven Years of Age, are applicable, (a very few Particulars excepted) to both Sexes. We are therefore to examine, in the next Place, what Studies suit young Maidens, in a more advanced Age.

SECTION I.

Is it proper for young Women to learn Latin?

THE first Question that occurs to the Mind, is to know whether 'tis proper for young Maidens to study the *Latin* Tongue. There is no Room

Room to doubt, but that many of 'em are as capable of learning it as Boys. A difference of Sex does not, in it self, create a disparity in Understandings. Experience shows, that Women have made as great a Progress in the Sciences as Men. To omit the Mention of many others, Madam *Dacier*, that shining Ornament of our Age; at the same Time, that she possess'd all the vast Erudition for which her Husband was so famous; surpass'd him greatly, according to the general Opinion, in Delicacy of Taste and Politeness of Diction.

But 'tis not on this Principle, that the present Question must be decided. 'Tis infallibly certain that the World is not govern'd at random. The different States and Conditions which divide it, are not abandon'd merely to the Whim and Caprice of Man. There is a Providence over us, which superintends the various Conditions; and assigns to every individual his Duty. Among the Men, several are design'd for Employments, that require a certain extent of Knowledge and Learning, without which the Duties of them cannot be regularly and justly discharg'd. And as the *Greek* and *Latin* Languages are the inlet to all Sciences, and as it were the Key of them; for this Reason they are taught such Youths, as are expected to fill hereafter such Employments, in which those Sciences are necessary.

But 'tis otherwise with regard to Women. They were never design'd by Providence to instruct Nations, to govern Kingdoms, to make War; to distribute Justice, to plead Causes, or to practise Physick. Their Empire extends no farther than over the House, and is confin'd to functions not less useful, but less laborious than those of Men; and more suitable to the softness of their Character, to the Delicacy of their Constitutions, and their natural Propension. This Distribution of Employments among the two Sexes must necessarily be founded

founded in Nature, since it has been the same in all Ages and Countries. History indeed informs us of Women who have excell'd in the military Profession, in the Government of States, and the Study of the Sciences: But these Examples are very rare, and should be considered only as so many Exceptions, which so far from destroying the general Rule, serve only to confirm it.

From all that is here said, we may conclude, that the Study of the *Latin* Tongue is not, in general, proper for Women.

But there are particular Cases*, in which Maidens may not only be allowed to learn *Latin*, but where it becomes in some Measure necessary, or at least would be of great Service to them, during the whole Course of their Lives; I mean to such as are designed for a religious Life; who will be obliged by their Profession, to chaunt or repeat divine Service in *Latin*. Now, would it not be a great Consolation to those to understand the Words they chaunt? To join in Thought, as well as in Expression, with the divine *Psalmist*? and not to be merely as his Eccho, by only repeating a Rhapsody of Syllables, without understanding the meaning of them? Would not one conclude, that 'tis to these holy Virgins, who are the Angels of the Earth, not only because of their Purity, but upon account of the Honour they have to be employ'd perpetually in singing the Lord's Praises, that *David* addresses the following Words of one of his Psalms; SING, SING PSALMS TO OUR GOD; SING PSALMS TO OUR KING---- BUT SING

* This Paragraph is calculated wholly for those of the *Romish* Persuasion, and consequently does not suit Protestants, the Service of whose Religion, as is well known, is always in a known Tongue. By the Way, it may be observed, that the excellent Author has tacitly proved, and in the most excellent Manner, the Justness of the Objections which those of the Reformed Church make to *Roman* Catholics, for praying in an unknown Tongue.

THEM WITH * WISDOM AND UNDERSTANDING; as tho' he had said, the Psalms which you repeat with your Lips, are the smallest Part of the Tribute you owe to your God: the Mind and Heart should imbibe the Sentiments of these divine Songs. Would it be an erroneous Practice in Convents, to instruct the Novices, and such Nuns as have newly taken the Veil, in the *Latin* Tongue; since they thereby may be enabled to understand, at least, the *Breviary*†, and the holy Scriptures? Some of those holy Virgins might proceed further in this Study (whereof there are many Examples) and exercise themselves therein, till they are able to understand the Fathers perfectly. Now, would it be proper to forbid Nuns a Study, which enlightens, cherishes and strengthens Piety? But young Maidens who would improve themselves in this Manner in *Latin*, should be instructed by a particular Method; and this ought to be brought into as narrow a Compass as possible. The Teacher must never employ the Pupils in making Themes, but reduce this Study merely to the translating and understanding of Authors. However, they will never be able to do this in any tolerable Perfection, unless they are taught the Elements, which are as the Foundations of that Knowledge; and every one knows the pernicious Effects of building without a Foundation. I will confess, that this is not a pleasing Labour, nor any ways satisfactory to the Understanding. Infant Minds are so fickle and wavering, and have so much Vivacity and Sprightliness, that 'tis with Difficulty they submit to the Study of these Elements; yet, if this be not done, the Learner will never proceed safely and securely in the Study of the

* Psallite sapienter. *The Hebrew says, intelligenter.*

† A little Book, containing Part of the divine Service in the *Romish* Church.

Latin, but be always in Doubt and Uncertainty: Whereas did they pursue it for some Months with Courage and Perseverance, till such time as they were perfect in the Declensions and Conjugations; this would ease them of almost all the Trouble and Distaste they otherwise would meet with; and these first Thorns, which start up in the Beginning, being once removed, the Pupils would afterwards have only the Care, or rather the Pleasure of cul-ling Flowers, and feeding on delicious Fruits*. I have pointed out†, in another Place, the Method of teaching the Principles of this Knowledge to Advantage.

The Archbishop of *Cambray* seems not to confine this Study merely to those young Maidens who intend to take the Veil. “ I would, *says he*, in “ general have *Latin* taught to such young Wo- “ men only, as have a good Judgment, and are “ of a modest Turn of Mind; who will form a “ just Idea of this Study, and not cherish a vain “ and idle Curiosity; but endeavour to conceal “ from others the Knowledge they may have ac- “ quired, and be solicitous about nothing but their “ own Edification.” I my self am acquainted with some young Ladies of this Character, who were educated with inexpressible Care, in Christian

* Possibly a good Method would be, after Children have got a tolerable Idea of Grammar in general, and learnt by Heart so many of the Nouns and Verbs, as may give them a Notion of the various Inflections of the Language, to put into their Hands some very easy Author, and allow them to study it by the Help of a literal Version. This Method of easing the Studies of a Youth, by permitting him the Use of Translations, has been found of great Advantage; notwithstanding the unfavourable Opinion which some ingenious Writers upon Education entertain of it. 'Tis certain that much Time may be lost in turning over Dictionaries; and as Words are generally us'd in a Variety of Significations, a Youth is frequently very much puzzled to choose that which is proper for his Purpose. But all this Labour is saved by his making use of a literal Translation, in which however, it would be proper to explain the several Idioms by way of Note.

† In his METHOD of teaching and studying of the Belles Lettres, &c.

Families, which breathe nothing but a Spirit of Religion; who, tho' design'd for the World, don't however entertain the least Affection for it, or imbibe its Maxims; who join to their innate, intelligent Piety, so solid a Genius as is capable of acquiring all the Sciences. These young Ladies were taught *Latin*, and have made so great a Progress in this Tongue, that they understand in Perfection, and without the least Difficulty, the Epistles of St. *Jerom*, of St. *Paulinus*, and of St. *Cyprian*; some of which they have translated with a Justness and Elegance that would do Honour to the ablest Writers. However, the *Latin* Tongue has not been their only Study, they having been taught all the Accomplishments necessary for young Maidens, who are design'd for Society, and may one Day be Mothers of Families. When young Women are happy in such a Disposition, and possess Qualities like to those I just now mentioned; methinks their Parents should not refuse to let them learn *Latin*, in case they discover an Inclination for it.

Some others among the Female Sex may also be allow'd to learn *Latin*; such Virgins and Widows, I mean, who tho' they live in the World, are yet absent from it in Heart, and have entirely renounced its dangerous Pleasures. Now, why should these be denied a Joy and Consolation, which is the only one they have reserved; especially, as they do it chiefly in a holy View, to enable themselves to repeat the Psalms with greater Attention and Fervour, and to comprehend the Scriptures more perfectly? Do not the most illustrious Examples give a Sanction to such a Desire, as St. *Marcella*, St. *Paula*, St. *Eustochium*, that is, Ladies of the greatest Birth, Fortune and Dignity in *Rome*? These were for ever consulting St. *Jerom*, under whom they studied the sacred Writings; and he himself informs us, that he had explained every Part of the Old and New Testament to St. *Paula*,
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and to St. *Eustochium* her Daughter*, whose Zeal for Religion was so ardent, that they studied the *Hebrew*, purely to qualify themselves the better to understand the holy Scriptures†. But that which reflects the greatest Lustre on their Affection for Study, is, that it only sanctified the Piety of these illustrious *Roman Ladies*, and increas'd their Piety and Humility; insomuch that they divested themselves of all Things, merely to follow, in the extremest Poverty, a God who had made himself poor, and reduc'd himself to a State of the lowest Humiliation, for their sakes.

Taking it for granted, as I have done here, that 'tis not proper for young Women of an inferior Condition to learn *Latin*; it may be asked, to what Studies must they apply themselves in a more advanced Age? These I shall endeavour to direct in the most concise Manner possible.

SECTION II.

Reading, Writing, Arithmetick.

I suppose, that during the Years of which we have been treating, young Maidens have been taught to read very well, and to write a good Hand. This Part of female Education is too much neglected. 'Tis shameful, says the Archbishop of *Cambray*, but common, to meet with polite Women of very good Sense, who yet are not able to pronounce their Words with any tolerable Propriety and Grace. These shall either hesitate or read with a singing Tone; whereas they ought to sound their Words in a plain and natural, but at the same Time, steady, smooth Voice; they generally are still more defective in Orthography: This Ignorance, which

* *Epist. ad Eustoch. lib. iii. Epist. 8.*

† This does not seem to favour the Opinion of such *Romanists* as would exclude most Persons the Study of the Scriptures.

is almost universal in their Sex, and which, for that reason, does not seem to reflect a Dishonour on it, must not, however, be imputed to them for a Crime. But still, should not Parents use their early Endeavours, to take away, even the least Occasion for Reproach on this Occasion, by teaching them to spell correctly? This would not be a very hard Task*; so slight a Knowledge of the *French Grammar*, as will enable them to distinguish the several Parts of Speech; to decline and conjugate, and to understand Pointing†, is all that will be necessary for them to know on this Head. These Rules are found in every *French Grammar*; so that if Teachers make but a proper Extract from them, they may in a very little Time, and in a very few Lessons, enable their female Scholars to write or spell very correctly.

Girls should learn the four fundamental Rules of Arithmetick‡, which will be very useful, and even

* I presume, that after the Pupils are perfect in what the Author proposes in this next Period, that a very good Method to teach them Orthography would be, to make the Scholars copy select Passages from Books which are equally instructive and entertaining. The *Spectators* might be us'd for this Purpose, from which they might transcribe every Day. This Method has admirable Advantages; as it would improve them at one and the same Time in Virtue, Morality and Taste; in Orthography and Politeness of Style; and if Care were taken to make them write slow, in a good Hand. Many People fancy that Orthography is best learnt by *Spelling-Books*. These are certainly very well calculated for Children; but for Persons of riper Years, I believe the other Method will be found of much greater Advantage.

† All the Rules which I have ever seen for Pointing, seem to me very imperfect. Pointing varies so much, that if two great Writers were to stop the same Passage of only half a Sheet in length, they probably would differ in several of them. A good Ear as well as Judgment are requisite on this Occasion; and I believe there is no better Method to learn this Art, than after a Person has got a general Idea of it, to peruse the most approved Authors, and examine how they point.

‡ Arithmetick might be taught in Schools, in a much more expeditious Way than it generally is, by dividing the Scholars into Forms in the same Manner as in teaching the Languages. The Whole may

even necessary, as they will enable them to discharge, to greater advantage, the Duties I shall treat of hereafter.

SECTION III.

The Perusal of the Poets, Musick, Dancing.

COMEDIES and Tragedies, even of those which seem to be wholly free from such Sentiments as are Repugnant to Modesty and sound Morals, may be of very dangerous Consequence to young Persons; * not to mention, that the perusal of them is almost sure to possess the Readers with a strong

may be divided into five, six, or more Classes. Ten of the Pupils, for instance, may be in Multiplication, six in the Rule of Three, thirteen in Practice, and so on. Whenever any Class is to proceed to a new Rule, the Master may explain to them in Chalk on two large Boards, or some such Thing, the Nature and Genius of the Rule into which they are entring. A considerable Time should be employed in these Explications, and the Scholars might take Places, as in learning *Latin*, &c. which could not fail of inspiring them with great Emulation. The several Pupils in a Form should always be set the same *Sum* or Question; but must be separated, to prevent their copying one another. 'Twould also be proper to draw up for their Use, an Epitome of Arithmetick, by Way of Question and Answer, containing the Nature and Explanation of the several Rules in that Science. This they should copy, and learn by Heart perfectly; by which Means they would be able, not only to state their several Questions very expeditiously, but to give a Reason for every Thing. *Saturdays* may always be set apart for examining the Pupils from the little Scheme above-mentioned. The *Italian* Way of Book-keeping, &c. might be taught after the same Manner.

* The Stage has from time immemorial, opened a large field for Controversy. On one side, the Partizans of the Theatre have frequently applauded it as a perfect School of Morality and Virtue; whilst on the other, its Enemies have censur'd it as the Nursery of all Vices. However, 'tis certain, that the Stage is good in itself, and might be productive of the most happy Effects, were it not abused. If the Actors would but lead a regular Life, and exhibit such pieces only as are of a Virtuous cast, there is no doubt but dramatick Poems would work a great Reformation in the Morals of Mankind. As vicious Plays are of the most pernicious Consequence to Society because of the strong Impression they make; so chaste ones, from a parity of reasoning might prove as Advantageous. What for Instance, can contribute more to inspire Youth with a love for probity, and a Detestation

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strong desire to see them represented by Actors, who inspire them with Life; the lively Imagination of Children, catches greedily at whatever soothes the Senses, and favours the voluptuous Passions; and there are few Things in Dramatick Poems, but awaken them. Whatever, says the Archbishop of *Cambray*, is capable of inspiring the passion of Love, the softer it is drawn, and the deeper it is disguised, the more dangerous it will be found. But a young Woman may read *Racine's* two sacred Tragedies, *Esther* and *Athaliah*, without the least Danger; and learn by heart some Passages selected from those Pieces.

Musick as well as Poetry, is a very delicate Article in the Education of young Maidens. The wisest Legislatures among the Heathens were of Opinion, that nothing would be of more pernicious Consequence to a well governed State, than the admitting an effeminate Species of Musick into it. Christian Mothers of Families, who have even but a tolerable Idea of their Duty will easily perceive, how vastly Scrupulous they ought to be on this Head.

In the first place; whether in private Houses, or in Convents, young Maidens ought not to learn, so early as they generally do, to sing and Play on Instruments. 'Tis found by almost universal Experience, that the Study of Musick soothes and engages all their Faculties in a surprizing Manner: and inspires them with a distaste and aversion for all other Studies, which nevertheless are of infinitely greater Consequence, and more essential to Youth.

tion of lewd Women, than to see the Play of *George Barnwell* represented? The best Treatise I have seen concerning the Stage is a *Latin Oration*, spoke by *Father Poree*, a Jesuit at *Paris*. 'Tis Entitled, an *Enquiry if the Stage is, or can be, a School for forming the Mind of Virtue*, &c. This curious Piece was lately Printed in *Latin* and *English*, for *C. Davis*, in *Pater-noster-Row*, and is well worthy the perusal of Parents and Instructors of Children.

Secondly,

Secondly, a Christian Mother should never allow any Person to give her Daughter such pieces, the Words of which are contrary to the Doctrine of our Saviour, and the Airs light and wanton: * Pieces wherein the Authors seem to have used their utmost Endeavours to revive Paganism and all its Deities; in which Love, Ambition, Revenge; in a Word, the whole train of Passions, Triumph, and are held in Honour. Now, do we not openly retract the solemn Vows made by us at our Baptism, in thus admitting and approving a Custom which is so directly contrary to this Institution? Is it Reasonable, that the Authority of Musick-Masters (since they often have little regard for Religion) should prevail over that of the Fathers of the Church, who are our Guides and Masters in spiritual Matters? Do those Persons think they have nothing to reproach themselves with, who oblige holy Nuns, whose Habitations resound perpetually with the spiritual Songs of the Lord, to let Masters teach in in their presence young Maidens committed to their Care, such Songs as seem to be composed in direct Opposition to the Precepts of the Gospel? Are not Motet's † (and there are admirable Ones) the Chorus's of *Esther* and of *Athaliah*, and some other spiritual Songs which might be chosen, sufficient for their Entertainment? * And tho' the Pieces of

* The Lyrics of the ingenious Dr. *Watts*, may furnish a very agreeable Entertainment to such Youths as Love Poetry, and some of these, well set to Musick, would perfectly answer the End proposed by Mr. *Rollin*.

† A short Piece of Musick, enriched with all the Subtilties of the Art.

* Musick, like the Drama, is capable of producing the most happy, or the most fatal Effects. A Story when told in all the graces of Poetry, shall make a very delightful Impression; but let it be set to Musick by an able Master, and it will make a much stronger; for the Soul is then no longer in its own Power, but is carried swiftly to Heaven on the wings of Harmony. This Consideration made the abovementioned learned and ingenious Author of the *ENQUIRY, Whether the STAGE can be a School for forming the Mind to Virtue*, advise the selecting of Scripture incidents and others, which he would have embellished with all the Charms of Poetry and Musick.....

Musick, which are put into their Hands, should not be in quite so delicate and refined a Taste as some others; yet ought the Advantages which must necessarily accrue from hence to their Morals, to be considered as nothing.

I cannot conceive, how the Custom of having young Ladies taught at a great Expence, to sing and play on Instruments, could grow so common, and be considered as an essential Part of Female Education. I am told, that when Women come to be settled in the World, they make no further use of them. * Wherefore then should a young Maiden devote so long a Time to this Study, when it might be employ'd in Exercises that are full as agreeable, and more useful, as in *drawing*, for Instance, which may be very Assistant to them in their various Kinds of Needle-Work?

Dancing is likewise made one of the most essential Articles in the Education of Maidens; and Parents are well pleased to lavish away a great deal of their Money, and of their Childrens Time on this Exercise. The Reader must not expect me to applaud or Apologize for it in this Place. I shall only examine simply and impartially, what is the Duty of a judicious Christian Mother of a Family on this Head. As there are Studies to improve and adorn the Mind, there also are Exercises to strengthen and polish the Body; and these ought not to be neglected. They contribute to the regularity of the Gait, and give an easy, natural Air; they diffuse a kind of exterior Civility and Politeness, which has its uses in social Life; and which takes off that distasteful-Clownishness and Rusticity,

* 'Tis pity a virtuous Woman should ever forget this accomplishment, when duly regulated. If such a one were a Mother, and her Husband a Person of Taste and Humanity, how delightful must it be to him, to hear a Person he loves, accompany her Voice with the Spinnet, or other proper instrument! This must certainly contribute to make his own house more agreeable to him; a circumstance that is well known to be of great Advantage to most families,

which

which are the marks of a low Education, or of none at all. But then, no more need be done on this Occasion, than to exhort young Persons not to sink into a soft, luxurious Indolence, which spoils the whole Attitude of the Body; to teach them to stand upright, and to walk with a firm steady Step; to come decently into a Room, or before Company; to accost others with grace, and to make a Bow or a Curtzy *à propos*: in a Word, to observe the several Decorums that form part of the Knowledge of the World, and of which no Person can be ignorant, without bringing himself into Contempt. This, methinks, is the natural Scope and Tendency to which the Exercise in question should be directed; and 'tis with great pleasure I have seen certain dancing-Masters of the greatest Reputation, confine themselves within these bounds, in pure Complaisance to some Christian Mothers of Families, who are more conspicuous for their Piety than their exalted Birth.

I have no Occasion to display more at large in this Place how very dangerous, whatever exceeds the Limits I have here prescribed, may prove to young Women; and the fatal Consequences with which it may be attended. * A Lady who was ever so little Tender of her Reputation, would not be pleas'd to hear herself applauded for her great Skill in Musick and Dancing. † *Salust* speaking of *Sempronia*, a Woman of great quality, but of a most abandon'd Character, observes, " that she
" sung and danc'd with more Art and Grace, than

* Parties of Country dancing, are oftentimes especially so. The many hours they sometimes are continued; the warmth and eagerness of the dancers; the too pleasing tumult which arises from such an Assemblage of the Sexes; the feasting with which they commonly are heightened; all these heat, to a surprizing degree, a Youthful Imagination. Well therefore might our admirable Poet ask,

What Guards the purity of melting Maids,

In courtly Balls and Midnight Masquerades? Rape of the Lock.

But In bello Catalin,

" became

“ became a virtuous Woman.” *Pfallere, saltare elegantius, quam necesse est probæ.*

SECTION IV.

The Study of History.

NO Study is so proper to adorn the Minds of young Ladies, and even to improve their Morals, as History. This opens a vast Field, in which they may be employ'd, to great Advantage, and with the utmost Satisfaction to themselves, during several Years. The Reader will meet, in the sequel of this Work, with some Reflections, more extensive than those I give at present, concerning the manner in which Persons should apply themselves to this Study.

I. Scripture History.

I Must begin with the sacred Writings, the order of Time requiring it. As the Scriptures are the Foundation of Religion, the Instructress must employ more hours, in the Study of them, than in any other, and make her Pupil perfect in them. This will be of great Service to her all her life-time, as well for the understanding of Sermons, as for reading of Books of Devotion, in private, with Edification: for in both these Cases, 'tis taken for granted, that the Auditor and the Reader are already acquainted with the historical Events related in the Old Testament, for which Reason a very transient Mention is made of them: but they are a Foreign Language to such as are not conversant in the Bible; and of these there are but too many.

Besides this very considerable Advantage, which relates however to the future Years of Children, there is an actual and present Benefit, which is of still greater importance. Both the Archbishop of Cambray, and Abbé Fleury have observed, that the Study

Study of the holy Scriptures, (not to mention the pleasure that arises from the Beauty and Majesty of the incidents, and which for this reason makes the whole of much greater advantage to Youth) is the surest and most solid Method that can be employed, in order to teach Religion thoroughly, and so as never to be erased from the Mind. These historians seem, indeed, to lengthen the Instruction, but they really contract it, and take off that dryness which is found in Catechisms, where the Tenets are given without the History. And we find that St. *Austin*, in his admirable Work, entitled, * *The manner of Instructing the Ignorant*, does not prescribe any other than that above-mention'd; however, this Method was not peculiar to him, nor lately found in his Time; but had been the universal practice of the Church in all Ages. It consisted in proving, by the Series of the History, that Religion is coeval with the World; that Christ Jesus was expected in the old Testament, and reign'd in the new one. This is the Ground-Work of a Christian Education.

This Method requires a little more Time and Care than great numbers of People bestow. But then, those who learn the Scriptures thus circumstantially, are thorough Masters of their Religion; whereas such as are unacquainted with this detail, have but a confus'd Idea of it. The Time, therefore, which young Maidens devote to the Study of this History, will have been employ'd to very great advantage.

I take it for granted, that the Pupils have already got a general Idea of it, by their Study of the historical Catechism, which prepared them for a more copious and more extensive Knowledge of sacred Matters. This they will find in the Treatise entitled, * *An Abridgment of the History and Mo-*

* *De catechisandis rudibus.*

† *Abregé de l'histoire & de la morale de l'ancien Testament Paris.*
Chez Jean De Saint, Rue St. Jean de Beauvais,

ality of the old Testament, printed a few Years since, the fourth Edition of which is already published. The piece in question is adapted admirably well to the Capacities of young Persons? being written with great Perspicuity, and frequently in the very Words of Scripture, the divine simplicity of which is preferable to all the pomp and glare of Art. A young Woman may easily learn one of these Chapters every Day; tho' the Teacher needs not oblige her, in the Beginning, to get above half a Chapter; for 'tis better she should learn less, provided she be more Mistress of it. One particular day, as Saturday for Instance, may be set apart for the making her repeat what she had learnt during the whole Week; and, in like manner, one Day in every Month. Thus the new Lessons will not blot the preceding ones out of her Memory. It may be proper, in order to Exercise, and strengthen this last Faculty, for the Pupil to accustom herself to repeat the several Histories faithfully and in the Terms in which they are written, without, however, being so vastly Scrupulous, as not to let her change a single word in it; for provided she substitutes another in its place which has the same Sense, the instructress ought to be satisfied. For the chief Thing is, to make this Study agreeable to the Scholar; and to remove as far as possible, the Thorns from it.

After the Pupil has repeated a History, the Governess or Preceptor may ask her several little Questions, in order to ripen her Understanding and Judgment; to teach her a proper, graceful delivery; and to accustom her to reflect on what she reads. Thus, when the Instructress hears of *Joseph's* being sold by his Brethren; accused falsely by *Potiphar's* Wife, and thrown into Prison; she may appear surpriz'd at it: and ask the young Scholar, whether it is usual for God to reward his faithful Servants, in this Manner. She herself will easily find a proper Answer to this Question. When

Joseph

Joseph shall be exhibited in a high Station, and surrounded with the Splendors of a Court, the Scholar shall then be desired to examine, by what Steps Providence conducted him to this grandeur: and by the Questions themselves, which shall be put to the Pupil, she will be taught to observe, that the very obstacles which Men would have set to his exaltation, pav'd the way most effectually to it; and that such is generally the Conduct of the Divine Being, with regard to Mankind.

When God gives his Law to the *Israelites* on Mount *Sinai*, in the midst of Thunder and Lightning; and that a Moment after, the same People violate it, in the first and most important of the Ten Commandments, by worshipping the golden Calf; the young Pupil must be ask'd, whence so sudden, so amazing, so general a Prevarication could proceed? And if this People fail'd in any respect, in the manner of their receiving this Law, which however appears exceedingly respectful and submissive, since they tremble before the Majesty of God who speaks to them; and promise, without the least Restriction or Exception, to observe inviolably all the commands of the Lord. She must be taught, insensibly, to answer; that the fault of the people, in promising thus to fulfil exactly the ordinances of God, was, their relying merely on their own Strength, imagining that this would enable them to fulfil exactly these several Ordinances; for their not being sensible of their own Weakness with regard to God; and for their not having had recourse, by Prayer, to him who only could enable them to obey him.

When the young Person is not able, her self, to find out the Answers, the Instructress should suggest them; and endeavour to make them intelligible to her, by explaining every particular, in a clear, easy Manner. I had always wished that, for the conveniency of Persons entrusted with the Care
of

of young Ladies, (and I may add, to that of young Gentlemen) that some Book were compos'd, in which all these Reflections might be ready digested and prepared. Now Providence has given this Advantage to Youth also: for the Author of the Abridgment of the sacred History above-mention'd, has annex'd to the Narrative of the Histories, which are enlarged by him, a series of Reflections that appear to me very solid and judicious, and extreamly well calculated to instruct, in the fundamentals of Religion, not only young Persons, but those of a more mature Age. This work is now in the press.

When the Pupils, after a Year's Study or more, have acquir'd a tolerable Knowledge of the sacred History, there is a Method, to exhibit, and recal to their Memories, the principal Events of it, which may be of considerable Service to them, and can never fail of being vastly agreeable. This I my self practis'd with great Success, when I had the Direction of a College. I suppose that the young Maiden has several Companions, who pursue the same Studies with her; otherways the Mother or the Governess may supply their room. Some Theme or Subject must be propos'd, and all the Examples which correspond to it in Scripture, must be collected. Every Person must furnish an Example in his Turn, or alternately, in case there are but two; and this in very few Words, so as barely to mention the Event. I will here give a few Examples on this Head.

SECTION I.

Dependence on the Almighty in the greatest Dangers.

*A*braham just going to lose his Son, as he was offering him up in Sacrifice.

Jacob deliver'd from *Laban's* Anger, and afterward from that of *Esau*.

Moses

Moses hemm'd in between *Pharaoh's* Army, and the *Red-Sea*.

The *Gibeonites*, ready to be extirpated, as the other People of *Canaan*, find Means to save themselves from the general *Anathema*.

Gideon, at the Head of three hundred Men, marches against the *Midianites*.

The Combat of *David* and *Goliath*.

David, ready to fall into the Hands of *Saul*, who had pursued him to a Hill.

Asa attack'd by *Zerah* King of *Ethiopia*, whose Army consisted of a million of Men.

Elisha besieged in the City of *Dathan*, and pursued by *Ahab*.

Samaria reduc'd to the last Extremity, and afterwards sav'd.

Confidence of *Hezekiah*, besieged in *Jerusalem* by *Sennacherib*.

Susanna sentenc'd to die, and led to Execution.

The three young Men in the fiery Furnace.

Daniel thrown into the Lion's Den.

Jonas cast into the Sea.

Bethulia brought into the last Extremities, and delivered by *Judith*.

The *Jews* sentenced to die, and delivered by *Esther*, &c.

Reflections on the same Subject.

The Pupil may sometimes be desired to relate the Particulars of a Story; by which Means she will be more capable of giving a verbal Account of whatever she hears or reads. But, a Circumstance of still greater Importance, is, to intermix the Narrative with short Reflections; and, if possible, to interrogate the Scholar in such a Manner, as may enable her to find them with Ease. I will subjoin three or four Reflections, upon the Subject propos'd above.

1. 'Tis in Seasons of the greatest Danger, and at a Time when no Relief can be expected from Man, that we ought to rely most on the Almighty's Protection. This is clearly manifest in the Deliverance of *David*, when *Saul*, who was got almost to the Summit of a Hill, whence the former could not possibly escape, was upon the Point of taking him Prisoner: In the Deliverance of the Cities of *Samaria*, of *Jerusalem*, of *Bethulia*, all reduc'd to the last Extremity, and despairing of all human Succour.

2. God delights to display his Power on these Occasions, and to reveal himself when Men vanish quite away, in order that Deliverance may be ascribed to Heaven only. This he himself said, when he commanded *Gideon* to reduce his Army to three hundred Men only. (a) *Left Israel vaunt themselves against me, saying, mine own hand hath saved me.*

3. The only Way to draw down the Protection of God, is, to confide entirely in his infinite Power, and in his Goodness, which is no less boundless. (b) *There is no restraint*, said *Jonathan*, *to the Lord, to save by many or by few.* 'Tis from the same Reflection that *David* says to *Goliath*, (c) *Thou camest to me with a Sword, and with a Spear, and with a Shield; but I come to thee in the Name of the Lord of Hosts, the God of the Armies of Israel.* The inspired Writer thinks he makes a perfect Elogium on the holy King * *Jehoshaphat* in this single Expression, *He trusted in the Lord God of Israel* (d).

4. The Protection of the Almighty, though invisible, is not therefore less real. (e) *Elisha* going to be besieged in *Dothan*, by the Army of the Sy-

(a) *Judges* vii. 2. (b) *1 Sam.* xiv. 6. (c) *1 Sam.* xvii. 45.

* 'Tis not spoke of this King, but of *Hezekiah*.

(d) *2 Kings* xviii. 5. (e) *2 Kings* vi. 17.

rians, and seeing his Servant afraid, besought God to open his Eyes. The Almighty granting the Prophet's Request, his Servant saw the Mountain covered with Horses, and with Chariots of Fire, round about *Elisha*. . . . Now, Faith ought to produce the same Effect in us.

SECTION II.

The Advantages of choosing virtuous Friends, and good Company; and the Danger of associating with the Wicked.

LOT was at first but little sensible, of the great Advantage which would accrue to him from the Society of *Abraham*, since he afterwards left him.

He thereby, and by settling in *Sodom*, exposed himself to the greatest Dangers.

Abraham rescues him out of the Hands of the four victorious Kings.

Lot, by *Abraham's* Intercession, is sav'd from the Destruction of *Sodom*.

Sodom would have been sav'd, had there been but a few just Men in it.

Joseph's Presence, draws down the Blessing of Heaven on *Potiphar's* House.

The *Israelites* abandon themselves to Vice and Idolatry, by associating with the Daughters of the *Moabites* and *Midianites*.

The good Fortune of *Ruth* in keeping to *Naomi*, and the Unhappiness of *Orpah* in separating from her.

The Neighbourhood of *Bathsheba*, fatal to *David*.

David and *Jonathan's* Intimacy, the Pattern of a perfect Friendship.

The Vices of *Solomon*, owing to his keeping company with dissolute Women.

Rehoboam lost by evil Company, and the pernicious Counsels of the young Noblemen of his Court.

Jezebel

Jezebel excites *Ahab*, her Consort, to commit the most enormous Crimes.

The Acquaintance with *Elijah*, a singular Felicity to the Widow of the City of *Zarephath*, as well as that of *Elisha* to the *Shunnamite*.

A Slave, who was in *Naaman's* House, is the Cause of her Master's going to the Prophet *Elisha*.

The Servants, of that great Captain prevail with him, by prudent Remonstrances, to obey the Command of the Prophet.

A dead Man rais'd to Life, by only touching *Elisha's* Corps.

The Bones of the Prophet of *Beth-el* preserved, merely by their being laid close to those of a Prophet of *Judah*.

Joash, King of *Judah*, preserved at first by the wise Counsels of *Jehoiada*, but afterwards corrupted by the Flattery of his Courtiers.

The great Advantages which the holy King *Hzekiah* reaped from the Counsels of *Isaiab*.

The excellent Education which *Tobias* received, in the virtuous House of his Parents. Advantages of his Guide.

Such Disputations may be of great Advantage to Youth. It awakens and animates them; it prompts them to exert themselves; obliges them to be more attentive to what they read, and teaches them to apply it to a proper Use. I know a Family, in which the Evenings were often spent in such Disputations, which were carried on between the young Lady of the House, and her Brother's Tutor. Each of the Disputants would be so very eager, so desirous of giving their respective Examples, and so unwilling to be at a Stand; that they thereby engaged the Attention of the whole Company, Part of whom always sided with one or other of the Disputants. Now, would it not be very proper, to introduce this ingenious, agreeable Recreation into Convents, among the young

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Boarders, which thereby would be a means of engaging them to Study sacred as well as a prophane History, since this Exercise may consist of both.

This Study of sacred history, should always be accompanied with those of Geography and Chronology, which, for the Sake of Youth, must be drawn into the most narrow compass possible, lest otherwise their Memories would be overburdened.

Whenever the name of a Province, City, River, or Mountain, occur in the History that is explaining, it must immediately be shown in the Map. Thus *Abraham* sets out from *Ur* in *Chaldea*; he makes some stay in *Haran* in *Mesopotamia*; arrives in the Land of *Canaan*, otherwise called the Land of *Promise*, from whence he travels into *Egypt*, &c. Here mention is made of a variety of Places, the Situation of which should be known. The Learners must not be discourag'd, because the Maps of the Holy Land are in *Latin*; the names being distinguish'd almost as easily, as if they were in our native Tongue, as, *Hierosolyma*, *Jerusalem*; and some are the same in *English* as they are in *Latin*, as *Samarina*. But in order to assist the Pupils in finding out the several Cities in the Map, an Alphabetical Table should be drawn up of all those mentioned in the *Abridgment of the History of the Old-Testament*; specifying the Tribe in which each of those Cities is situated.

I observe the same with regard to Chronology, or the Knowledge of the time or period when the several Transactions mentioned in History happen'd. A Table must in like manner be given, containing the six Ages which divide and comprehend all the sacred History: and each Age should be divided into so small a number of *Æras* as may easily be retain'd; observing to make the Pupil repeat them, as they advance in the History. Besides, 'tis enough for young Ladies, to know, within a few Years, in
what

what Age the most remarkable Persons lived, and in what place the most extraordinary Events happened. The Teacher must be particularly careful, not to overburden the Memory of her Pupils with a great Number of Dates, since this would only confound them. The six Ages are fixed points whereto all the rest refer; and which, for this Reason, should be got perfectly by heart. When the Pupil knows, that the Children of *Israel* came out of Egypt the Year of the World 2513, and that the Temple was built by Solomon in 2992. (these are the Dates of the 3d and 4th Ages) the intervening Events may be easily settled. If the Scholar is ask'd, in what Age *Joshua* liv'd: as 'tis well known that he succeeded *Moses*, and that the latter liv'd 40 Years in the Desert; he will Answer, that *Joshua* liv'd about the Year of the World 2550. If the young Pupil should guess but within twenty or thirty Years, the instructress should be satisfied; because, all that can be required in so tender an Age is, that the Scholar do not commit gross Anachronisms, or Errors in Chronology, such as, the placing *Abraham* before the flood, *David* before *Moses*, and such like.

II Greek History.

* **W**HEN the young Pupil is perfect in sacred History, she must proceed to profane, and begin by that of *Greece*, under which Title I com-

* To prepare the Pupil for the Study of the *Greek* History, it would not, I believe, be improper to read to him some parts of Bishop *Potter's Antiquities of Greece*. This Method of giving the Scholar an Idea of the Religion, Government, Customs, &c. of a People, before he enters upon their History, is, I presume, as necessary, as for a Gentleman to acquire, before he sets out upon his Travels, some Knowledge of the Language of a Country he intends to visit.

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prehend all antient History, distinguished from that of the *Romans* †.

I, However, would advise her, not quite to leave off sacred History, (for this ought to be her Study all her Life time) but to read over every Day, some little portion of it in the Abridgment, till such time as she is capable, and is advised by intelligent Persons, to peruse the Old Testament. The reading of one historical Chapter daily is no very laborious Task, and does not take up much Time; and methinks 'tis a Homage, and a respect they owe to the only History that was dictated by the Spirit of God.

I have endeavour'd to facilitate the Study of the *Greek* History, by a Work published by me some Time since, on that Subject. Such young Persons as have not a Teacher, may very well supply this

† Mr. *Rollin* has himself given us the best System of *profane*, or, as he Entitles it, of *antient History*, that perhaps, has been publish'd for many Years. The whole will be compriz'd in twelve Volumes 8vo, Eleven of which are already printed, and the last is expected very shortly. The Author has not been sparing in his researches, tho' some think he is not copious enough in the *Egyptian* History. He has taken great pains with that of the *Carthaginians*, all the incidents of which he has drawn into a very narrow Compass, considering the great Number of them. He has writ the *Greek* History with vast Delicacy and Judgment; and the perusal of his Life of *Philip* of *Macedon*, will give the Student a perfect Idea of the Artful, and too often pernicious Conduct of Courts. The History of *Alexander* the Great, being in itself so fruitful of extraordinary Events, cannot but afford the utmost Pleasure to the Reader, when written by so agreeable a Pen, as that of our Author. There is one Circumstance which may make his History fitter on many Occasions, for the perusal of Youth, than the Original Authors, whence he Extracted it; and that is the just and solid Reflections Mr. *Rollin* makes on the most important Actions. As most of the Authors last hinted at were Heathens, they sometimes (tho' many of them were Persons of great Virtue) don't pass a true Judgment on certain Actions. As for Instance, the Conquests of *Alexander* the Great, have, by some Historians, been considered as very august, and worthy of the highest Encomiums: But Mr. *Rollin* considers them in a just light; and instead of exhibiting that *Grecian* as a true Hero, proves him, in many Instances, to have been only a mighty Robber. The Translation of this Excellent Series of prophane History, is now Printing for GEORGE RISK, GEORGE EWING, and WILLIAM SMITH, Booksellers in *Dames-street*, Eleven of the Volumes are already publish'd in *English*.

want.

want, by following the same Method as those who have one. They must not be satisfied with hurrying through a Book, in such a Manner as scarce leaves any Impression behind it, and serves to no other purpose, than merely to gratify that illaudable Curiosity, which is but too natural to the fair-sex, and which ought to be check'd early, but must never be soothed. 'Twill be proper for them to turn back at intervals; and after reading a Story quite through, to resume it again; to peruse it several times, observing always to meditate, on the most beautiful Passages of it; to relate it, afterwards, to themselves, with a kind of Severity, and if possible draw up an extract of it. Most Ladies complain, that they retain but very little of what they have read, the Reason of which is, they don't take the Pains requisite in Study; or cultivate, in their younger Years, their Memory, which is naturally indolent, and averse to labour. It were to be wished that Mothers, who are the first Mistresses to their Children, would really Act as such, with regard to that Study, would make it their own, and enable themselves to superintend it with Skill and Judgment.

Several Persons, have within these few Years employ'd with great Advantage, Masters to teach their Children History. Young Ladies, on this Occasion, first Study in private; and when the Master waits upon them, they relate to him what they have read and remarked more particularly. Their being thus obliged to give an Account to another Person, and often before their Mother, raises an Emulation, and obliges them to pursue their Studies with vigour. 'Tis with great Reluctance that we act the part of Censors to our selves: if we can go thus far, 'tis even with the utmost indulgence, and we are much more inclin'd to satisfy and content those who act in this Character with regard to us. On this Occasion the Master observes

observes whether we have made a faithful Relation; if we have not omitted any essential Circumstance, but have laid the most Stress on those of the greatest Importance; and above all, if we have taken notice of the Reflections with which the Work is interspers'd, and which are, in reality, the principal fruits of History, especially with regard to Youth, whose Judgments ought to be ripen'd, and their minds inspir'd with a just and solid Taste. In this view the Master asks them Questions; desires to know what Idea they entertain of certain Actions; whether they don't remember some that are parallel to them in another History; and what judgment they form of great Men, and of their Character. By this Method the understanding is enlightned and improv'd.

A young Lady, not above nine or ten Years of Age, related to me the History of *Cyrus*, who would not even see a young captive Princess, whose beauty had been highly extolled him. The hero only commanded an Officer to take all imaginable care of her, and pay all the regard that was due to her Age, Sex and Quality, I asked Miss, whether she had not met with something parallel to this Incident. She presently cited the first *Scipio Africanus*; to whom a beautiful captive Princess being presented, was by him treated as tho' she had been his sister. I was desirous of knowing what Opinion the young Lady entertained of *Cyrus* and of *Scipio*, and which of them she thought discovered the greatest strength of Mind, in an Action whose Circumstances are very near the same. *There appears, says she, more strength of Mind in one Hero, and more Prudence in the other.*

When the Lesson is ended, the young Pupil repeats the several particulars which were explain'd; makes an extract of them, which she afterwards shews to the Master, who corrects the several Errors of it, whether in Thought or Diction; adds

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whatever

whatever may be wanting in the Relation; retrenches every thing superfluous, and points out the faults in Stile and Orthography. I have seen several Pupils draw up their extracts with great Propriety and accuracy. Young people don't arrive at this Perfection immediately, but it may be attain'd by insensible degrees; Labour and Application being ever attended with Success.

One of these Masters who teach young Ladies History, the better to instruct them in the manner of drawing Extracts, gave them a pattern for their Imitation, which I shall insert here. These Extracts according to this Gentleman, may be drawn up three ways. The first, which is the longest, he calls an *Abridgment*; the second, which is more succinct, he terms *Analysis*; and the third, which is no more than a *Summary*, comprehends, in general, the most remarkable particulars in a Story or Event.

*Abridgment or Epitome of the History of Cyrus, as related in the beginning of the fourth Book of * antient History.*

CYRUS, Son of *Cambyfes* King of *Persia*, and of *Mandane* daughter of *Astyages* King of the *Medes*, was educated according to the Laws of his Country, which at that time were excellent. The Publick good was the sole design and end of these Laws. The Education of Youth was consider'd as the most essential Article in Government, and the Legislature undertook the Direction of it. Children were sent to Schools, not so much to Study the Sciences, as to imbibe the principles of Justice. No Crime was punished with so great a severity as Ingratitude. But the Magistrates were more Studious to prevent the Commission of Faults

by a virtuous Education, than to check the progress of them by Punishments. Institutions of every kind relating to Children, and even for their Exercises, their Meals and Chastisements were established in that Country. An ever busied life, joined to a frugal Nourishment, gave them such a Stock of Health as enabled them to undergo the hardest toils in a more advanced Age. Persons continued in the Class of Children till their sixteenth or seventeenth Year, from whence they proceeded to that of Youths, in which they were subject to a very severe discipline, and here they continued ten Years. The third was for grown Persons. After continuing twenty five Years in this class, they proceeded to the last, whence the wisest were elected, to compose the Council of State and the Bench of Judges; and the officers of the Army were chosen out of the third Class.

Cyrus, being twelve Years of Age, went with *Mandane* his Mother to visit *Astyages* his Grand-Father, who had an earnest desire to see him. The Manners of the *Medes* were very different from those of the *Persians*: but *Cyrus*, without being dazzled by the vain pomp of *Astyages*'s Court, or censuring any thing he saw, govern'd himself pursuant to the Principles which had been inculcated to him from his Infancy, and gain'd the Esteem and Affection of all.

In a sumptuous Entertainment his Grand-Father made out of compliment to him, in which there was a vast Profusion of all things. *Cyrus* view'd this magnificence with a very indifferent Eye. *Astyages* seeming much surpriz'd at it, the young Prince answer'd, that in his Country, people satisfy'd the cravings of Hunger, a much easier and shorter way; and that a little Bread, water and cresses, suffic'd on this Occasion. *Cyrus* afterwards, with *Astyages*'s Permission, distributed the several Dishes among the Officers; but purposely forgot *Sacas*, the

chief cup-bearer, and for this Reason, because, it being his Office to introduce those into *Astyages's* Apartment to whom his Majesty gave audience, *Sacas* had not admitted *Cyrus* so often as he desired.

Astyages was not pleased at his Grandson's putting such an affront on an Officer, for whom he had a particular regard, because of the dexterity with which he filled him out Wine. Papa, says *Cyrus*, is no more than this requir'd to obtain your favour? I'll gain it presently and will undertake to wait upon you, more to your Satisfaction than *Sacas*. Immediately he equips himself as cup-bearer; advances with the utmost Gravity, and holding the Cup, presents it with wonderful Dexterity and Grace; Then throwing himself about his Grand-father's Neck, O *Sacas*! cried *Cyrus*; poor *Sacas*! thou art undone; I shall have thy place. But you forgot, says the King to Taste the Wine. Papa, says the young Prince, 'twas not forgetfulness; but I was afraid of being poison'd: For, at another Entertainment, I observ'd that after the Guests had drank of this liquor, they all were intoxicated. How! says *Astyages*, is it not the same at your Father's Court? Never, replied *Cyrus*: 'Tis only this; when people have drunk, their thirst is quench'd.

We cannot too much admire *Xenophon's* art on this Occasion, who relates this ingenious incident, purposely to intimate to Princes the great Advantages of sobriety.

Mandane returned to *Persia*, but *Cyrus* continued some time longer in *Media*, at the request of his Grand-Father, and took this Opportunity to learn to sit a Horse with Skill; the Art of riding not being yet known in *Persia*. He there won the Esteem and love of all Men. Being naturally officious, friendly and affable, he was very assiduous in soliciting for favours, and very liberal of his services. This young Prince was in his sixteenth Year, when he learnt the art of War under *Asty-*
ages,

ages, on Occasion of an inroad made by the Son of the *Babylonish* King, into the Territories of the *Medes*. *Cambyfes* sent for *Cyrus* home the Year following, in order that he might compleat his Studies in the Schools of *Persia*; upon which, he set out, to the great regret of the whole Court. Being arrived in *Persia*, he surpriz'd his former Companions, when they saw him return, after residing so long in a voluptuous Court, more sober and reserved than any of them. From the Class of Children, he was removed to that of the Youths, all whom he surpass'd in dexterity, in Patience, and in obedience; and ten Years after, was removed to the Class of grown Persons.

Astyages being dead, *Cyaxares* his Son, brother of *Mandane*, and consequently Uncle to *Cyrus*, succeeded to the Throne. Being engaged in a considerable War against the *Babylonians*, he prevailed with his Nephew to assist him with a Body of auxiliary Troops. Accordingly *Cambyfes* sent *Cyrus* at the head of thirty thousand Foot, commanded by a thousand Officers chosen from among his nobles. The young Prince addressed himself to his Officers in a Speech, made purposely to fire them with hopes of Success. He set before them the Justice of the cause, for the defence of which they were going to draw their Swords; and assur'd them that he had consulted and invoc'd the Gods before he engaged in it, and likewise the Instant he set out upon his march. He borrowed this religious Maxim from his Father, who had often inculcated it to him; and who, accompanying *Cyrus* to the Frontiers of his Dominions, gave him, as they travelled, excellent Instruction, with regard to the Duties of a General. He observed, that the Generals under whom he had learnt the Military Science, had omitted the most essential Articles of it, and among others, the great Art of winning the Affection of, and gaining a voluntary obedience

from, those over whom we command. The secret of this Art, according to that wise Politician, consists, in convincing our inferiors, that we know what is for their Advantage much better than they themselves do; and of this they are persuaded, when we are really possess'd of greater Abilities. Now such a Superiority may be attained, if we apply our selves very diligently to our Profession; if we consult, and do not neglect any circumstance necessary in it; and above all, if we implore the assistance of the Gods.

Cyrus being come to *Cyaxares's* Court, enquir'd the Number and Qualities of the Forces on both sides; and found, that the *Mede* and *Persian* Armies united, were not half so numerous as that of the *Babylonians*. Cyrus however made up this inequality, by changing the Weapons of the *Persians*, with which they fought only at a distance; a kind of Combat, in which a superiority in number is of Advantage, and by giving them other Arms proper for close Engagement. He established a wonderful order among the Forces, and fir'd them with Emulation by proposing Rewards. He did not value Money, but as it gave him an Opportunity to bestow it. His liberality, his Politeness, and universal affability, won him the love of the Officers no less than the common Soldiers.

One day as he was reviewing his Army, *Cyaxares* sent him Word, that Embassadors were arrived from the King of *India*. *Cyaxares*, at the same time, desired *Cyrus* to come as quick as possible, and to dress himself in the magnificent Robes he had sent for that purpose. The young Prince came away immediately, and waited upon the King, cover'd with Dust and Sweat persuaded that he should do him greater Honour, in complying thus speedily with his orders, than by dressing himself in a sumptuous Habit. These Embassadors came to enquire the Motives of the War, and were commanded to do

do the same, in the *Babylonish* Court in order that their Monarch might engage on the side of Reason and Justice; a noble and glorious use of exalted Power. *Cyaxares* and *Cyrus* replied, that they had not offended their aggressors in any Manner, and should very willingly agree to the Mediation of their Sovereign.

The King of *Armenia*, a vassal of the *Medes*, took this Opportunity to withdraw from their Allegiance. *Cyrus* however engaged to reduce them again to it. For this Purpose, he appointed a party of hunting in his Dominions, with a numerous Train, according to his usual Custom; and order'd a Body of Troops to follow at a distance. Being arriv'd not far from the Palace where the King of *Armenia*, kept his Court, he possess'd himself of a steep Eminence; commanded his Men to advance forward; and sent a summons to the King, commanding him to pay the usual Tribute. The latter disconcerted by this surprize, fled with very few Attendants to a Hill, where he was surrounded and taken Prisoner. The Princesses, in their escape to the Mountains, fell into an Ambuscade, and were brought Prisoners to the Camp. During this interval, *Tigranes* the King's eldest Son arrived, he being returned from a journey, and was but newly married. *Cyrus* interrogated the King of *Armenia*, in his Son's presence, concerning the Articles of the Treaty, which he had made with *Assyages*, and the Infraction of them; in all which the King was forc'd to acknowledge himself the Aggressor. He afterwards ask'd him, at several times, in what Manner he would treat any Person who had acted thus injuriously with regard to himself. The King having made an Answer which pronounc'd his own Condemnation; *Tigranes* his Son was seiz'd with such Affliction, that he rent his Cloaths; and the Ladies, who also were present, made most lamentable howlings. *Cyrus* having commanded

silence; *Tigranes* represented to him very judiciously, that 'twould be even for his Interest to pardon his Father, since the ill Success of that Day's Engagement would oblige that Prince, his Vassal, to observe the Treaties so much the more religiously, as Experience had taught him, that he should pay dear for the Infraction of them; and make him the more willing to serve the *Medes*, as the Storm which was ready to break over his Head, would teach him Wisdom; not to mention that Gratitude, for the Recovery of his own Liberty and Life, as well as those of Family and Adherents, would for ever engage his Affection for his Person and Interest. *Cyrus* then directing himself to the King: In case, says he, I suffer my self to be prevailed upon by the Intreaties of your Son, what wilt thou give me? My Forces, and my Treasures, replied the *Armenian*, are no longer mine; you may dispose of them as you think proper. They then agreed upon the Quota the King should furnish towards the *Babylonish* War. *Cyrus* continuing to ask what Sum he would give for the Ransom of his Wife and Children; the King acknowledged, that he already ow'd him more than half he possess'd. *Tigranes* declared, that had he a thousand Lives, he would have given them to ransom his young Bride. *Cyrus* then invited them all to Supper, and after embracing them severally, dismiss'd the Guests who were equally struck with Admiration and Gratitude. In their Return, as every one was highly applauding the Humanity, Majesty, lofty Stature, and Beauty of *Cyrus*; *Tigranes* ask'd his Consort what she thought of them; the Lady replying, that she had not so much as looked upon him; who then did you look upon? *The Man*, replied she, *who declared he would give a thousand Lives to ransom mine.* On the Morrow, the King of *Armenia* sent gifts, Refreshments, and double the Sum of Money he was

to furnish. However, *Cyrus* took no more than the Sum stipulated; and three Days after, *Tigranes* brought a large Reinforcement which he resolved to command in Person. He had been happy in an excellent Governor, for whom *Cyrus* had a great Esteem; and upon this Prince's Enquiry about him, he gave him an Account of his melancholy End.

Analysis of the same Piece of History.

THE Author of this History, after drawing the Character of *Cyrus*, gives us a minute Account of the excellent Education, which was bestowed on the *Persians* in that Age. He describes the four Classes through which the Pupils proceeded successively, and the Time they continued in each. He relates the Journey which *Cyrus* at twelve Years of Age made to *Media*; his Behaviour at the Court of *Astyages* his Grand-father; the Methods that Prince employ'd, but to no Purpose, to make him forget *Persia* his native Country; the excellent Lesson concerning Sobriety, which his Grandson taught him: How *Cyrus* was prevail'd upon to continue in *Media*, after the Departure of *Mandane* his Mother, the Advantages he reap'd by his abode in it; how he learnt the military Arts, in a transient War carried on against the *Babylonians*: his Return to *Persia* at seventeen Years of Age; and his Superiority over his Companions in Exercises of every kind.

The Author then proceeds to the first Campaign of *Cyrus*, who marched a Body of Troops to succour *Cyaxares* his Uncle (Son and Successor of *Astyages*) in a War, the Consequences of which were greatly to be dreaded. He gives us the Substance of the wise Instructions *Cambyfes* gave his Son, as he accompanied him to the Confines of his Kingdom; and of the Speech made by him to the Chief Officers of his Army. *Cyrus* being arrived in *Me-*

Cyrus, gives a Proof of his Abilities, by finding an Expedient to remedy the Inequality between the Army of *Cyaxares* and that of the *Babylonians*. He establishes Order; fires the several Individuals of the Army with Emulation, and wins the Affection of all Men. Here mention is made of some *Indian* Embassadors, whose Commission shew'd the Wisdom of their Sovereign; on which Occasion *Cyrus* gave a Proof of the great Strength of his Judgment. After this, an Incident is related concerning the King of *Armenia*, a Vassal of the *Median* Monarch, which gives *Cyrus* an Opportunity of signalizing all his noble Qualities. 1st, By coming unawares upon the *Armenians*, whom he puts to Flight. 2. By taking the King Prisoner, and all his Courtiers. 3. By making that Prince pronounce his own Condemnation. 4. By making him promise, without coming to Extremities, to furnish considerable Sums both in Gold and Silver. 5. By dismissing that King, and his whole Family, free, overjoy'd, and filled with Gratitude and Admiration.

Summary of the same Passage of History.

Birth and Character of *Cyrus*; Education of the *Persians*: successive Classes, the Exercise and Years spent in them. *Cyrus's* Journey into *Media*; his Behaviour in the Court of *Astyages*, where a sumptuous Entertainment is given, to win his Affection, but to no purpose, for Things of that Kind. *Cyrus's* agreeable intestine Carriage. He continues above a Year in *Media*, after *Mandane* had left it. He learns to ride; acquires universal Esteem: Wars against the *Babylonians*. He is recall'd into *Persia*, and compleats his Exercises in that Country. *Cyrus* goes again into *Media*, after *Astyages's* Death, to succour *Cyaxares* his Uncle: Instructions given him by *Cambyses* his Father: his Speech to the Officers. How he remedies the inequality of the Forces in the

the two Armies; Order established by him; Emulation he raises; Embassy from the *Indians*. Revolt of the *Armenians*: taking of their King and his Family: Glorious Conduct of *Cyrus* on this Occasion: Advantages he reaps from it.

The Abridgment is but a fourth Part of the entire History; the Analysis an eighth Part, and the Summary a sixteenth.

Of these three kinds of Extracts, the first is certainly best adapted to enlighten and improve the Mind: But as it would take up too much Time, to abridge the whole History in this Manner; this Method may be employ'd for certain choice Passages only; and one of the two others be made use of for common Pieces.

This Exercise may be of greater Advantage to Boys than to the other Sex, for what Profession soever they may be design'd, and will teach them to extract all the essential Particulars from any Book; and to reduce it to such a just length, as will exhibit, at one View, the several Parts and Proofs of it. This is daily done by those who state a Case before a Judge, in order to give him a perfect Idea of one that is crouded with numberless Difficulties and Evidences or Proofs; the Chaos of which they are obliged to clear up, without omitting any thing necessary or useful. A General who is obliged to give an Account to a prime Minister or to the Prince himself, of a Siege or of an Engagement; to draw up a Memorial, or lay down a Plan; is he not sometimes obliged to abridge or extend his Relation, according to the Circumstances? And if he has been accustomed early to the drawing up of Extracts, they will be of singular Advantage to him on these Occasions. With regard to young Ladies, this Exercise will give them a Justness, and a Facility in writing, which ought not to be consider'd as Things of little consequence, tho' they may not require them absolutely. By this they will be enabled

enabled to give an Account of a Sermon; to lay down the order, and relate the different proofs of it. They will accustom themselves to reduce all they read to certain Heads, whereby they will strengthen their Memories, and consequently treasure up what they read. It may afterwards be proper, to make them now and then draw up extracts from such Subjects of Argumentation as require a more continued Attention; these being admirably well adapted to give a just turn of thinking; and accustoming young Persons not to be satisfied merely with Words, but to search for Reasons; and to discover the strong as well as the weak side of an Argument.

III. *The Roman History.*

THE *Greek History* must be followed by that of the *Roman*, the most fruitful of all Histories, in mighty Events and illustrious Examples. That of Mr. *Eachard*, written originally in *English*, and translated into *French* including from the Foundation of *Rome* to *Constantine*, who chang'd the seat of the Empire, will be of great service to Youth. * 'Tis pity this work is not more extensive; but then the whole is very entertaining, and has not the defect so common to Abridgments; I mean that tedious dryness which no ways affects the Reader, and only tires him with a Relation of a confus'd heap of unexplain'd Transactions. † *Vertot's* Revolution of the *Roman Empire*, and the History of the *Triumvirate*, ought to be read carefully. Such young Ladies as have more taste, and

* This History is highly esteem'd in *France*, and has met with better Success there, than in the Country where it was originally written.

† Dr. *Kenner's* Roman Antiquities are in so many hands, and their great use to prepare Scholars for the Study of the *Roman History*, is so generally known, that I, perhaps, need not have mentioned them in this place.

a stronger

a stronger Affection for learning, may peruse *Livy* § and *Salust*, in our Translations.

But that which deserves all the Attention we can bestow, is the admirable Reflections which the Bishop of † *Meaux* gives us in his universal History, a work which cannot be too much read, or too much commended. ||

IV. *History of France.*

After the Pupils have learnt all this series of ancient History, they then will proceed naturally to that of their own Country, which cannot but engage their concern more strongly than either the *Greek* or *Roman* History; not to mention that 'tis shameful for every *Frenchman* who values his own Country, to be ignorant of the History of it.

This Study of History does not require so much time and pains as may be imagin'd. I my self see young Ladies, in a Year or two, make such a progress in it as astonishes, at the same time that it gives me real Joy. Now, what benefits may they not reap, hereafter, from this Study, when they come to be settled in the World, as it will furnish them with a serious Occupation: and prevent their being forc'd to trifle away Time in visits, which frequently are tedious; in flat, or insignificant Conversations, or in Amusements still more frivolous, merely for want of better Employment? I here suppose two kinds of Assemblies. In the one, the Ladies meet regularly, to play for three or four

§ We have, at present, only an old *English* Version of this excellent Author.

† *Monsieur Bossuet.*

|| A new Translation of this work is now compleated, which will be published in *French* and *English*, It gives so beautiful an Account of the sacred writings, and is intermixed with such Noble, such just Reflections, that the perusal of it cannot be too much recommended, especially to Schools.

Hours,

Hours, or more; and the whole Time is spent in gaming, unenliven'd with what may properly be call'd Conversation. In the other, Ladies also assemble for the same number of hours; but employ themselves in Needle-work, during which they read, in their turns, such an entertaining and instructive piece, as may give rise to Reflections, on which every one passes her Judgment, with a Modesty and reservedness that becomes the fair-sex. I my self know that there really are such parties as the last mentioned. Now, I would enquire of the Reader, which of the two may lay the best claim to good sense, sound Judgment, and a just taste; or spend their Time in the most rational Manner, and are happy in a true and sincere Joy, unallayed with sorrow and repentance?

SECTION V.

Needle-Work, &c.

I Shall have no Occasion to expatiate, in this place, on the great benefits which Women reap from employing themselves in Needle-Works, &c. This practice is now grown common enough among us, and must necessarily do great Honour to the Fair-Sex. In those remote Ages, which still preserv'd, in some Measure, the happy simplicity of the infant World, Ladies of the highest Distinction us'd to employ themselves in very painful Works; and in such as at this Time, would appear low and contemptible. * *Sarah*, tho' Mistress of a very opulent Family, and having a very great number of Servants at her Command, did nevertheless prepare, with her own Hands, all the Entertainments given in her Family. *Rebekah* and

* The late Queen *Mary* was very industrious this way; and as Courtiers always imitate the Monarch, her Ladies us'd to amuse themselves with Needle-Works of the most curious kind, many pieces of which are now in *Kensington Palace*.

Rachel were seen, in a very tender Age, coming from the Spring, with large vessels full of Water on their shoulders. In the Court of *Alcinous* King of the *Pheacians*, who exercis'd all the Virtues of Hospitality, with a truly Royal Magnificence, the Princess *Nausicaë* his Daughter, did not blush to go down to the River and there wash the linen. The Female Sex have preserv'd this laudable Custom of working at their Needle, &c. in all Ages and Nations. We find in History, that *Alexander* the greatest of Conquerors, and *Augustus* Sovereign of the universe, wore Clothes wrought by their Mothers, their Wives or Sisters. Christian History furnishes us with patterns for our Imitation, which are no less illustrious. The most important Circumstance is, to apply this Labour, not in trifling Works, but in such as are of use. † Several Ladies by this means procure themselves every kind of Furniture (at least some part of it) for which they deserve applause. Others delight themselves in making the priestly Vestments, and Ornaments for the altar, &c. for poor country Churches; some Ladies improve still upon the piety of the latter, and consider it as an honour to clothe and adorn the living Temples of the Lord, by making linen for

† Some Ladies employ themselves in a very innocent, tho' not very advantageous Exercise; and that is in cutting paper or vellum into different figures. I know a Gentlewoman, an exquisite Artist in this way, who has cut a large hunting piece in vellum, in which besides the sportsmen and other figures, are a variety of Houses, Groves, Hills, &c. In how agreeable a light has the Spectator set such kind of Exercises? "What a delightful Entertainment, says he, must it be to the Fair-Sex, whom their native modesty, and the tenderness of Men towards them, exempts from publick Business, to pass their Hours in imitating Fruits and Flowers, and transplanting all the beauties of Nature into their own dress, or raising a new Creation in their Closets and Apartments? How pleasing is the Amusement of walking among the shades and groves planted by themselves, in surveying Heroes slain by the Needle, or little Cupids which they have brought into the world without pain? (Vol 8, N. 606.)

Persons

Persons in Distress. * How glorious a Reward, how great a joy must it be, when they shall one Day hear Christ address them in the comfortable words following? *Come ye blessed of my Father; inherit the Kingdom prepared for you from the Foundation of the World.... I was naked and ye clothed me!*

§ Happy the daughters, whom their Mothers inspire early by example more than by precept, with an Inclination to sanctify their Hands, by such pious Labours.

SECTION VI.

Study with regard to domestick Cares, and the Government of a Family.

I Understand by these domestick Cares, every thing relating to the interior Government of a House, and to expences for Cloaths, Equipages, and Furniture; for the Education and bringing up of Children, and for the wages and sustenance of Servants. This is properly the science of Women: This is the Employment Providence has assign'd them by way of inheritance; and for the executing of which they are naturally better qualified than Men: 'tis this makes them truly praise-worthy, when they are so happy as to fulfil all these duties. Whilst Men are busied in Affairs abroad, 'tis but reasonable that their Wives should undertake

* I my self have the happiness of being acquainted with an honourable Family, the parents of which are a glory to the present Age, in the Example they set to Persons in the same Station, of Sobriety, Humility, and above all, of a most extensive Charity. There are eight or nine Daughters, who have all been educated in such particulars as adorn the female Mind, and teach a most laudable OEconomy. As they live in the Country, a great part of their time is spent in reading; in reconciling differences; in visiting the virtuous poor in their Neighbourhood, who are daily surpriz'd with their favours, which are always dispensed with the utmost secrecy, and the young Ladies are employed continually in linen Works, the Materials of which, as well as their industry, are bestow'd on such good Persons as may stand in need of them.

§ Matt. xxv. 34, 37.

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these petty Cares, these little Particulars, that would take up too much of their Husband's Time, which may be devoted more usefully to the good of the Publick, and the Service of the State. This æconomical Labour is part of the Succour God intended to procure Man, when he gave him a Companion. * *It is not good that Man should be alone; I will make him an Help meet for him.*

Now tho' this Article has been reserv'd for the Conclusion, I would not, therefore, have it considered as less essential than the rest: so far from it, I declare, that it appears to me, next to the Study of Religion, the most important of all; for a Woman may not be very well skilled in the several Particulars I before took Notice of, and yet be an excellent Mother: But she cannot be ignorant of, or negligent in any of the Duties here mentioned, without failing in one of the most essential Obligations. Wit and Knowledge are not sufficient to cover the Defects here hinted at; and so far from giving a Lustre to the Fair-Sex on this Occasion, they only dishonour them.

Mothers ought to be sensible, from what is here said, how greatly incumbent it is upon them, to instruct their Daughters early in these domestick Cares. They alone may be as Mistresses and Teachers to them on this Occasion, and give them all such Instructions as are necessary.

After they have been taught so much Arithmetick as may suit their Age and Sex, (and a very little will serve;) that is to say, after they have learnt Addition and Subtraction thoroughly, and acquired a slight Knowledge of * Multiplication

* Gen ii. 18.

* "I will be very proper for them to learn by Heart the Multiplication Table; this enabling them to calculate at once, and with infinitely greater Ease, the Amount of such Goods as they purchase, &c. The Benefits which the perfect Knowledge of this Table gives, are so many that the learning it cannot be too much recommended.

and Division, they then must proceed immediately to the practical Part, and be taught to state and keep an Account †. In this Manner an intelligent Mother improves them gradually by these various Exercises; and for this purpose, instructs them in the most minute particulars. She informs them of the Prices and Goodness of Linens, Stuffs, Silks, Plate, and of all kinds of Utensils. She never goes to buy any Thing, without taking them with her. She informs them of the Times and Seasons proper for every purchase. She teaches them to prepare an Entertainment, and the several Eatables suitable to the different Seasons; the Prices of every part of Furniture, proper for a Palace, a House, or a single Apartment. She informs her of the various particulars relating to Farms, which are the most solid Possessions of great Families; in order for the keeping of Lands in good Condition, to prevent their being injur'd, and, if possible to improve them.

Above all, she takes care to inspire a young Lady, who is to live in the World, with the Principles of a prudent, noble Economy, equally abhorrent of a sordid Avarice, as of a ruinous Prodigality. 'Tis this Virtue preserves the Estates of

† 'Twould be of great Advantage, particularly to many Maidens and Widows of Fortune, to have some Tincture of the *Italian Method of Book-keeping*. This Art, which is capable of being made entertaining, may be drawn into a very short Compass, and learnt in a little Time. It may be taught even to Children, in miniature, as it were, by obliging them to state, under their several Heads, the little Suma they expend; which has this double Advantage over teaching from a long Series of Transactions in Trade, *viz.* That the Pupil has a much better Notion of what he is doing, as the whole relates to his own Expences, and at the same Time takes in the whole Scheme at one Glance: Whereas in learning from a long Series of Business, the Eye is lost, and as it were confounded, amidst the Variety of the Transactions. Young Ladies, then, might be taught from their own Affairs, without meddling with any Transactions foreign to it. This Method of keeping one's own Accompts has preserved, as some Writers on this Subject take Notice, many a Family from Ruin. Not to mention, that as the Art itself depends upon Reason, the learning it contributes to give the Mind a just and regular Turn of thinking,

noble

noble Families, and supports them with Honour and Dignity: And 'tis the opposite Extreme that proves the Shame and Ruin of them, as is found by a too frequent Experience; and nevertheless, people of Fashion are as profuse as ever.

The Instructions proper for a Mother to give her Daughter on this Head, may be reduced to five or six Principles or Maxims, which comprehend all the rest.

1. To regulate her expences in proportion to her income, and never suffer herself to exceed the limits of a decent OEconomy, by Custom and Example, in which luxury has a very great ascendant.

2. Not to buy any thing of Trades-people upon trust, but to pay ready Money for every Thing. By this means they are sure to have the best Goods, and at the most reasonable Prices. *

3 To accustom themselves to consider as very unjust, the obliging Workmen and Servants to wait for their Dues. *Tobit* does not fail to give his Son this advice. * *Let not the wages of any Man which hath wrought for thee, tarry with thee, but give him it out of Hand: For if thou serve God, he will also repay thee.* The Scripture speaks in several places, of these delays, as greatly Criminal; the cry of which ascends to the Throne of God, and brings down vengeance and a curse.

4. To order all Accounts to be brought; to adjust them every Month, and balance them, without fail, at the end of every Year; and to take particular care not to abandon the Management of

* 'Tis a Custom with too many of the rich, to take advantage of such Trades people as they know to be in Necessity, by beating down the Prices of their Goods, till they purchase them at prime Cost, and perhaps under it. This way of buying, is by many Persons not consider'd as an Act of injustice, because the seller agreed to it. It nevertheless betrays the utmost meanness of Soul; and would, if consider'd seriously by them, be perhaps found not many removes from Robbery.

the Family to Servants; these not being always faithful, or careful of their Master's Interest. This is no very laborious Task, but will be found very light, when pursued regularly; whereas, if it be neglected, it becomes an ungrateful Labour, and makes People quit it Year after Year, till at last the State of their Affairs are so perplex'd and confus'd, that there is no possibility of clearing them, by which means the wealthiest Families are brought to ruin.

5. In the Regulation they make of their Expences, which, as was before observed, should always be in Proportion to their income; to set apart, privately, at the Head of the Whole, the Portion allotted and owing to the Poor. This is not a favour bestowed upon, but a Debt due to them, or rather to Christ Jesus, who transfer'd his rights to the Poor. The surest, as well as the most easy Method, for a Person to acquit himself faithfully of this Duty, is, to separate a Sum for this Purpose, the Instant he receives any part of his income, and lay it by as a Trust. We are more apt to be liberal when we have Money by us; and by this means, we shall always preserve a fund for various Charitable Purposes. I am acquainted with a Family, truly venerable upon all Accounts, the Master of which, in concert with his Lady, pays regularly to our Saviour, in the Person of the Poor, the tenths and first Fruits of his whole Estate; and who, besides this, reserves a Fortune for them, as for one of his Children, pursuant to the advice of St. *Austin*. So beautiful an Act of Christian Generosity is not required from all; but then, every Christian Mother should think herself happy if she can imitate it, tho' but at a distance; persuaded that it Forms part of that Wisdom of which the Holy Spirit speaks in the Proverbs, * viz. *Every wise Woman buildeth her House: but the foolish pulleth it down with her Hands.*

* Chap. xiv. 1.

CONCLUSION.

IN proposing, as I have done, a series of Studies and Exercises proper for young Maidens, I had such only in view, whose Condition of Life allows them Time and Opportunity to employ themselves that way. This Sort of Studies and Exercises may entertain them very agreeably and usefully, during their juvenile Years; and, indeed, why should they not be allowed to adorn their Minds with these Accomplishments, which certainly, are not above their Capacities, or inconsistent with their Station? An Affectation of Wit and Knowledge does not become any Person, much less Women; but does it follow from hence, that they must be sentenced for ever to a gross and profound ignorance? The Study I here propose to young Ladies, will not prevent, as I before observed, their fulfilling exactly the several Duties; their learning Needle-Works of various kinds; their sharing in Domestick toils, and their acquiring all such Particulars as relate to a prudent Economy, and the wise Government of a Family; Accomplishments which their Condition obliges them to acquire; the Ignorance and Neglect whereof generally proves the ruin of the noblest Families. Now the Studies I mention, so far from being an Obstacle to the Duties in Question, will lead them naturally to the practice of, and facilitate them, by giving their Minds a more serious, regular, solid, Attentive and Laborious turn; by making them have a greater Affection for their own Homes; and taking off a fondness for visits. They then never will make a vain parade of their Knowledge; and will distinguish themselves from others, only by their superior modesty. The Advantages which Ladies will gain by their Acquirements are these; they will not be forc'd, merely to while away Time, and to dispel the langour and uneasiness which

which attend upon an indolent Life, to fill the void of it with gaming, publick Diversions, useless visits, and trifling Conversations: But will be enabled, after they have performed the several Decorums and Civilities, which their Station requires, to reserve to themselves many precious Moments, in which, calm and undisturb'd, they may employ themselves in reading such Books as afford the most delightful food to the Mind; fill the heart with a sincere lasting Joy, by pointing out the only Method, which can secure its true felicity.

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